

VVits Fancies:  
o. R.,  
CHOICE  
OBSE RV ATIONS  
A N D  
ESSAYS;

Collected out of  
Divine, Political, Philo-  
sophical, Military, and Historical  
A U T H O R S.

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By JOHN UFFLET. Gent.

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*Accusator qui eodam desert, se se insulatur.*

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THE  
EPISTLE  
TO THE  
READER.

Courteous Reader,

When you have surveyed each Page of this little Treatise, you ( I hope ) will be able to render an account of it, how you like the Fabrick, and if it be well rear'd, the thought of falling is not to be feared, though he that did erect it, did not serve

A 3 many

many years to the Profession, nor deserved the attribute of an Architect, yet he hath used his best endeavours to write truly those things that ( by his own Experiences ) he knows, and thoughts it meet ( without the least offence ) to Entitle it, **Wits Fancies, or choice Observations, &c.** being the marrow of all that ever be read in any History, either Sacred or Prophane.

In

In a word Reader,  
( not so make the Gates  
bigger then the City ) I  
intreat thee with washed  
hands, and without a pre-  
judgeate Opinion, so re-  
ceives it: So

Farewel.

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A 4

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TO

G3

TO  
The Right Honorable  
and Vertuous Sir, T.N.K.  
Health and Happiness.

Honored Sir,

**T**he confidence I have  
of your goodness, hath  
imboldened me to put this  
small Treatise into your  
Honor's Protection, which  
(with some) would have  
been held a Crime intolle-  
rable. But I know your  
Honor is so far from being  
a Censurer, that you had  
rather

rather cherish honest en-  
deavours, then destroy  
them: And besides this,  
there is a self-affected  
Sect crept now up in this  
our Age, that will not one-  
ly disgorgs their Envy &  
Malice, but arrest the  
sense, unlesß some honest  
and judicious Patron be  
fixt to the fronts-piece, to  
correct their sawcy peer-  
ing, (as the beams of the  
Sun) with blindness: I  
knowing your Name to  
be

be such as amongst the discerning spirits deserves the biggest Attributes of worth, and of such singular power, that it will extirpate the Malevolent Thoughts that reign now in the vulgar & infectious Traducers; for now may it be truly said of this Age, **Saturitas illece brarum Nutrix**, That fulness is the Nurse of Wantonnesse; and because such a glut of Bookes is come

come forth into the world,  
Vulgi genus perplex-  
us, the spirits of the com-  
mon people are troubled  
and perplexed. I therefore  
thought good to tender this  
as my first fruits at the  
altar of your Mercy; and  
if it may be so happy as to  
obtain the reflection of the  
beams of your mercy or  
acceptance, it will so much  
encourage your poor admi-  
rer, that I shall be ambiti-  
ous in the continuance of  
your

your Honour's favours.  
These are the Maiden  
flowers of my young age,  
which in the blosſome may  
be smothered without your  
Honour's protection; which  
in their infancy may be  
destroyed by the breath of  
ſome Railers; but sheltered  
by your Honour, they  
ſhall live, and dare the  
Criticks Rancor, retorting  
to their own shame.

Honored Sir, the fostering  
this Orphan, will  
make

make you famous for Char-  
ity, and impose an Obli-  
gation beyond expression,  
upon

Your Honor's truly  
devoted,  
T.T.

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Wills

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# WITS ACADEMY

OR,  
Choice Observations collected  
out of Divine, Political, Philo-  
sophical, Military and Historical  
Authors, &c.

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## Of Evil.

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HE abetting of Evil is  
worse then the commis-  
sion: the one may be  
upon infirmity, the o-  
ther must be upon reso-  
lution.

B

The

The reiteration of vicious acts, causes them to be believed to proceed from mans depraved nature, and not from the necessity of occasion.

*Abstinence.*

Abstinence merits not ; for religion consists not only in the belly, either full or empty: What are meats or drinks to the ~~kingdome~~ of God which is like himself, spiritual ? but it prepares best for good duty ; full bellies are fitter for rest: Not the body so much as the soul is more active with emptiness : thence solemn prayers takes ever fasting to attend it , and so much the rather speeds in heaven when it is so accompanied : It is good to dyet the body, so as the soul may be fatned. Nature pleads for liberty, Religion for abstinence ; not that there is more uncleanness in the Grapse then in the fountain ; but that wine finds more uncleanness in us then water, and that high food is not for devotion, but abstinence.

*Abstinenſe.*

## Actions.

It is not the action, but the quality and manner thereof that is vicious.

In all actions, he that regardeth not the beginning, foreseeth not the end.

All actions beyond ordinary, limits a subject to sinister interpretation. In a good action it is not good to search too deeply into the intention of the agent, but in silence to make our best benefit of the work. In an evil action it is not safe to regard the quality of the person, nor his success, but to consider the action abstracted from all circumstances in his own kind; so wee shall neither neglect good deeds, for their success, nor affect prosperous evils.

Every vertuous action hath a double shadow, according to the diverse aspects of the beholders, one of glory, another of envy.

There is no word or action but may be taken with two hands, either with charitable construction, or sinister interpretation of malice and suspition.

A good work is then only good and acceptable, when the action, meaning, and manner are all good; for a thing may be done in one circumstance, but cannot be good but in all; therefore what ever busines a man go about, let him enquire what he doth for the substance, how for the manner, why for the intention.

To construe an evil act well, is but a pleasing and profitable deceit to a mans self; but to misconstrue a good action, is a treble wrong, *viz.* to a mans self, to the action, and to the Author.

The instruments of evil actions ought to be punished, whenas having received the reward of their lewdness, yet go about to charge others with it.

All men which are to enter into great and important actions, ought to weigh and consider with themselves, whether that which is undertaken be profitable for the Common-Wealth, honorable for themselves, and easie to be acted, or at least not greatly difficult; withall the party that perswadeth unto it; whether besides bare words and advice he ad-  
joyu

joyn his own peril therunto, yea or no:  
And if future good favour the action,  
to whom the principal glory accrueth.

It is well and rare if we can come  
out of a dangerous action without a  
foyl.

In actions let not a man do alwayes  
his best; It is neither wise nor safe for  
a man to stand upon the top of his  
strength. Great actions require migh-  
ty Agents.

The unworthiness of the Agent ma-  
ny times crosses a good action.

Evil actions have oft-times good  
meanings, and those good meanings  
are answered with evil recompences;  
many a one beslowes his labour, his cost  
and his blood, and receives disgrace and  
torment instead of thanks and reward.

Actions notorious & villainous, may  
countenance extraordinary means  
of prosecution: Every action that is  
reported, is not strait-wayes allowed; If  
every act of a holy person shou'd be  
our rule, we should have crooked lines.

Oft-times the circumstance of an  
action marrs the substance in divine  
matters, we must not onely look that

the body of our service be sound, but that cloathes be fit; nothing hinders but that good advice sometime may fall from the mouth of wicked men.

A mans heart can best judge of it self, others can best judge of his actions; happy is that man that can be acquitted by himself in private, in publique by others, in both by God.

It is very safe for a man to look into himself by others eyes; in vain shall a mans heart absolve him that is condemned by his actions.

It is certain that all indifferent actions and behaviour of a man have an extreme holding and dependence, either upon virtue, or vice, according as they are used or ruled, for there is no middle betwixt them, no more then betwixt their rewards, heaven and hell.

It is not sufficient for a man to have, (& restrain within himself) never so many vertues and good qualities, except he employ them and set them on work for the benefit of others, *Virus enim latius omnis consistit in actione.*

The actions and writings of every man take not except in the matter, subject,

ject, and occasion some commending favoritie to happen to it.

All our actions upbraid us of folly, our whole course of life is but matter of laughter, we are not soberly wise.

We commonly measure and censure all actions, and the doers of them, by the event, one is crowned for that which another is tormented, as *Cesar* and *Erachus*.

Grievous Enormities and bitter Calumnies commonly follow renowned actions.

Present actions are not with safety related, nor are they listned unto without danger. The actions of our ancestors use to be examined, not to be malignate; for we not emulate, but imitate them; We willingly listen to the praise of such, who (gotten long since out of the reach of envy,) seem by their deeds of fame, to raise the weakness of mortality; and faults which are found in past actions, displease not, whilst they take from us the evil opinion of the present times.

The action is easie to be effected, which hath nothing of fear in it, but

the act it self: Great actions have need of help, else they will be suffocated by simplicity.

It is easie to add to the greatness of actions by words, to truth by appearances it is not amiss.

The government of a State is but a slippery path; one only bad action is sufficient to ruin a Prince, who hath been raised up by a thousand good ones.

A present good action, is able to make a past bad one to be forgotten, when it is thought that the like will not again be done.

Actions are not alwayes done by their agents, in an instant, dispositions proceed them, the truth of whose effects we do not know, because the vertue of causes is unknown to us.

The sequell of every action dependeth for the most part upon the beginning; *Dimidium facti qui bene capit habet*. So forceable continually is the beginning, and so connexed to the sequell by the nature of a precedent cause, that the end must needs erre from the common course, when it doth not participate

pate of that quality which was in the beginning.

In nature all violent actions are of short continuance, and the durability, and lasting quality of all actions, proceedeth from a slow and temperate progression; so that the resolutions of the mind that are carried with an untemperate violence and favour, much heat and passion, do vanish away even with the smoake thereof, and brings forth nothing but leasurable repentance; therefore it is best for men of such natures to qualify their hasty resolutions, with a mistrustful lingering, that when their judgement is well informed of the cause, they may proceed to speedy execution.

Fame is the spirit of a great action, & maketh them memorable or unworthy by report.

The actions of men would be none at all, if they were not at first received in the mind.

Experience teacheth, that no action is wisely undertaken, whereof the end is not wisely forecast in the first place, however it is the last in execution.

It

It is great justice that our actions should be measured by opinion, & not by reason.

The nature of man is forward to accept, but negligent to sue for they can spend secret wishes upon that which shall cost them no endeavors.

*Naturall Men.*

It is the fashion of naturall men to justify themselves in their own courses, if they cannot charge any earthly thing with the blame of their own sufferings, they wil cast it upon heaven; that a man pleads himself guilty of his own wrong, is no common work of Gods Spirit.

*Griefe.*

Griefes increase exceedingly, when they grow upon occasion which hath besides all reason: Like as any accident which falleth beyond our expectation, is more greivous, then that whereof a reason may be rendred, and which a man might suspect to follow.

*Service.*

Service which is received from an inferior

ferior, argues weakness and challengeth great recompence; to equalize the recompence to the benefit received, is to equalize the receiver to the benefactor; those benefits which are received from a superior, are willingly acknowledged, for acknowledgement is all he expects, which witnessing the receivall of them, obliges to an addition of more.

*Compellation.*

Sweetness of compellation is a great help toward good entertainment of admonition, roughness and rigour many times hardens those hearts, which meekness would have melted into repentance; whether we sue, or convince or reprove, little good is gotten by bitterness

Not onely the vocall admonitions, but also the reall judgements of God are his errands to the world.

*Adversaries.*

Violent adversaries to uphold a side, wil maintain that which they do not believe, God provides on purpose for his Church mighty adversaries, that their humiliation may be the greater in sustaining,

ing, and his glory may be the greater in their deliverance.

*Love.*

It is no love that cannot make us willing to be miserable with those we affect: the hollowest heart can be content to follow one that prospereth; adversitie is the only furnace of friendship; if love will not abide both fire and envie, it is but counterfeit. All adversity finds ease in complaining, and tis a comfort to relate it. Prosperity and adversity have ever tied and untied the affections of the Vulgar. He that is fallen into adversity hath not only enemies to pursue him, but his friends forsake him and become his foes.

*Advancement.*

Advancement is not always a sign of love, either to the man or to the place, some men are raised up, that their fall may be the greater; there are no men so miserable as those that are great and wicked.

*Behaviour.*

Winning Behaviour, advisednes and fiercenes mingled together, season any affair excellently wel; when the winning behaviour appears sufficiently, the advisednes not at al, and the fiercenes but a little.

*Affections.*

The affections of the body may be inculpable, but not the mind's.

There is no disposition so neer bordered upon vice, and leaning to it; but by the reins of prudence, may be restrained and kept in the right way: so there is no nature so neer a-kin to vertue, but may be corrupted by ill usage; Therefore it is good to contemplate the affections of men, as they are attended with good or ill, and search how far they may be hurtful or valuable, least we immoderately praise some, and do unjustly undervalue others.

All living creatures by a secret instigation, affect to be most doing of that thing in which they are best able.

*Angels.*

*Angels:*

*Angels* when they appear, are conceived to cloath themselves with the Elements. Of all Creations that are so near us as *Angels* be, God hath shut up the knowledge of them most from us in Scripture; and no man yet hath given a satisfying reason for it: Some hold that they be one of the three Invisibles, to wit, *God*, *Angels*, and the *Soul* of man; all which the eye hath never seen their simple exilence.

*Angels* are simple and abstract Intelligences and Substances, altogether without bodies.

*Antiquity.*

Any man whatsoever may erre in matters of *Antiquity*. The study of *Antiquity* is a fair knowledge, which is most precious for the adoring of humane life, and strong at least in pleading for humane ostentation. The Order of Dignity is to be respected before the Order of Antiquity.

*Appa-*

Apparel was first instituted by God for three causes; first to hide our nakedness and shameful parts: Next to make us more comely: And lastly, to preserve us from the injuries of heat and cold.

*Apprehension.*

Apprehension gives life to crosses. The efficacy of Gods marvellous works is not in the acts themselves, but in our apprehension. Some are overcome with those motives which others have contemned for weak.

*Appetite.*

Our Appetite must be curbed, our passions moderated, and so estranged from the World, that in the loss of Parents or Children, Nature may not forget Grace. Whosoever slackens the reins of his sensual appetite, will soon grow unfit for the calling of God. The concubisciple and irascible appetite, are as the two twists of a Rope, mutually mixt one with another, & both twining about the heart; both good if they be moderate;

moderate; both pernicious if they be exorbitant. If the Appetite will not obey, let the moving faculty over-rule her, and let her resist and compel her to do otherwise.

*Forms.*

God hath not appointed to every time and place those Forms which are simply best in themselves, but those that are best to them to whom they are appointed; which we may neither alter till he begin, nor recal when he hath altered.

*Apostacy.*

An Apostate is an opposer of the Faith he once professed, and is worse then he that opposeth that which he never profest.

*Arts.*

The Fame of all eminent Arts is stained by the multitude of Artificers, and the unskilfulness of them; most of them being unable to do what they promise, and seeking their commendation onely in

in the vain name of such an Art.

Art Military is despised in time of rest and quiet; and Peace esteemeth a-like of the Coward and the Courageous. Practise brings, or breeds Art, and Art obtaineth Grace. Beauty is more beholding to Art then Nature; and stronger provocations proceed from outward Ornaments, then such as Nature hath provided.

Art can never attain to Natures perfection, imitate it never so near, though our esteem prefers it; and seeing it gets a little by emulation, attribute much more unto it.

The practise of every Art is referred to the use or profit, and thereby judged.

Art will be discovered if it be often used, when that would be made seen which is not, it must be curiously done if any good be expected.

Three things are sought in every Artist, that is to say, Nature, Skill and Practise; his Nature to be judged of by his Wit; his Skill by his Knowledge, and his practise by Use.

Edward the third brought Artificers

for making Cloth from *Gasset*.

The strength of a battel consisteth  
in the Artillery and Shot.

*Aristocracy.*

Aristocracy is a form of a Common-  
Weal, wherein the less part of the Ci-  
tizens with Sovereign Power command  
over all the rest.

Unthankful attempts are alwayes re-  
warded with grief and disgrace.

Harmlesscounsels are good for the  
innocent; but in open and manifest vil-  
lanies there is no hopes of safety, but  
in audacious attempts. Foul attempts  
are begun with danger, and sometimes  
accomplished with reward.

Changes are the aptest times for grea-  
test attempts, delayes then are dan-  
gerous; and soft quiet dealing draweth  
more evil then rashly hazarding.

All but Athiefts, howevzr they let  
themselves loose, yet in some things  
find themselves restrained, and shew  
to others that they have a conscience.

Every thing hath a quantity that it  
cannot exceed, and hath a power to at-  
tain to it; from the generative causes  
whereof

whereof the thing it self is produced; by which power (if it be not hindered) it dilateth it self gradually in time till it come to the fulnes, where it either resteth, or declineth again as it grew up: the manner of Augmentation proceeded from the qualities that Nature hath infused into every thing, and neither from matter or form.

Evil were as good not seen, as not avoided. To fore-know and not to avoid evil, is but an aggravation of judgement.

Equal Authority where there is the self same power, is commonly pernicious to all actions, it being impossible to chuse two minds of so equal a temper that they shall not have some motions of dissenting.

It is the hard condition of Authority, that when the multitude fare will they plaud themselves, when ill they repine against their Governors.

Authority cannot fail of opposition though it be never so mildly swayed.

Soveraignty abused is a great spur to outrage. The conceit of Authority in great Persons, many times lies in the

way of their own safety , whiles it will not let them stoope to the ordinary course of nature ,

There is no passion that doth eclipse the light of reason , or sooner corrupt the sincerity of a good judgement , then that of anger , neither is there any motion , that pleaseth it self in its own actions , or followeth them with greater heat in the execution , and if the truth chance to shew it self and convince a false pretended cause as the author of that passion , it often times redoubleth the rage even against truth and innocence .

The punishment of banishing offenders was first broght into this *Island* by *Edward the Con'ser*.

Liberal modesty is decent , but clownish bashfulness is disgraceful .

That no man should be too much disengaged for the basenes of his propagation ; even the base son of man may be lawfully begotten of God . King *Hnery the second* , was supposed to be begotten of *Maud the Em'risse* , some time before by *Steph'ns of Bloys* , before shee was married to *Geffry Plan-sagene* , Duke of *An'oy* .

In

In the fift year of *Henry the eight*,  
was a battel fought neer *Flodden-Feild*,  
between *James the fift King of Scors*  
and the Kings Leivtenant of the Norsch,  
the Earle of *Surrey*, in which the King  
of *Scors* was slain, and the *Howards*  
Earls of *Surrey*, have quartered the  
*Scottish Armes* ever since.

It is not good to tempt the fortune  
of a battle, unless there be either an  
offer of a speciall advantage, or other-  
wise cumpulsion of necessity.

It is a most dangerous thing for a  
Prince to hazard his estate in battel,  
if he may by any other means make a  
good end, for a small loss in battle,  
changeth and altereth the minds of  
his Subjects.

The loss of a battel traineth with it  
a number of inconveniences to him that  
is vanquished.

Beasts as well as men, do soon alter  
and bastardise their affections.

Beasts may teach us by their exam-  
ples, and condem us by their practise.

The image of the beast in the *Revela-  
tion*, in his dissimulation, in such as  
profess religion, and practise infidel-  
ity.

ty, they fain to be what they are not, and their show, (not their truth) procureth them the name of Christians.

Beauty is lively, shining or glittering brightness, resulting from essealed good; by *Ideas* seeds, reasons, shaddows, stirring up our minds, that by this good they may be united and made one.

Beauty is the perfection of the whole composition, caused out of the Congruous Symetry, measure, order, and manner of parts; and that comeliness which proceeds from this beauty is called grace, and from thence all fair things are gracious, for grace and beauty are annexed together.

It was beauty first ministred occasion to art, to find out knowledge of carving, printing, building, to find out moulds, prospectives, rich furnitures, and so many rare inventions.

Beauty is natures priviledge, a dumb comment, a silver fraud, a still Rhetorick that perswades without speech, a kingdom without a guard, a Tyranny that Tyranizeth over Tyrants.

In beauty that of favour is preferred before that of colours, and decent motion

tion is more than that of favour.

Beauty is the gift of God, but given to the evil also, least the good should imagine of too great worth. All bodily beauty is a congruence in the members, joyned with a pleasing colour, and where that is not, there is evermore dislike, either by reason of defect or superfluity; Beauty is of two sorts, one wherein dignity excelleth, another wherein comeliness; Beauty is the flower and blossome of vertue.

Beatitude is not attained unless it be affected; Beatitude consists not in the knowledge of Divine things, but in a Divine life, for the Devils know more than men.

*Beatitudo non est Divinorum cognito,  
sed vita Divina.*

Faire beginnings are no sound proofs of our proceedings and ending well how often hath a bashfull childhood, ended in an impudency of youth; a strict entrance in licentiousnes, is early forwardes in Atheisme.

A comely and graceful carriage, and behavior is an ornament to the vertue of brave men; but to weake spirits, it

serves but a vigor or naturall cover-ture, to hide or qualifie their abject and low minds.

*Pope John the 14 th.* Christened the great Bell of *Lateran* after his own name, he being the first that eyer Christened Bells.

It sufficeth for a Christian to believe this was, or shat shall be, let the means alone to him, who concealeth the plainest works of nature from our apprehensions, more beleife ought to be given to things vwhich appear impossible, then to those which admit of likely-hood; who would make a lye to be beleived, delienates forth a seeming truth, and not an impossibility.

The bell rule which can be given for living in safety, is alwayes to fain beleife, yet alwayes to doubt, men willingly believe that which they would have come to palls.

We honor God when we do believe him, for thereby we give him the glo of all his attributes.

How far a thing is dissonant, and disagreeing, from the guise and trade of the hearers, so far shall it be out of their beleife.

King

King Edward the fourth, in the second year of his reign, was the first King of England, that ever did exact mony of his subjects by way of benevolence.

In point of entering a breach, there is a little or no difference, between a strong towne and a weake, for the besieged in either do wholly trust to their new and sudden works.

The obligation of a benefit hath wholly reverence unto the will of him that giveth.

Men are more dull in felling of a good turn, then of an ill; we have not so sensible and perfect feeling of health, as we have of the least sickness.

Good turns or benefits are no longer wel taken, then they may be recompenced; when they grow greater then hope of requital, instead of thankfulness they breed hatred and ill will.

Dangerous are too great benefits from a subject to a Prince, both for themselves and the Prince, when they have their minds capable only of merit, and nothing of duty; benefits are more easily forgotten then injuries.

All

All benefits lose much of their splendor, both in the giver and receiver, which bear with them an exprobative tearm of necessitie.

It is too much niceness in them to forbear the benefits, they might make of the faculties of prophane & hereticall persons, they consider not they have more right to the good such persons can do, then they that do it, and challenge that good for their own.

The way to obtain any benefit, is to devote it in our hearts to the glory of God, of whom we ask it; by this means shall God both pleasure his servant, and honour himself; whereas if the scope of our desires be carnall, we may be sure either to fail of our sute or of a blessing.

A Benefit that is upbraided, becometh burthensome, and odious, and is not thankfully accepted;  
*Commemoratio, est quasi exprobatio.*

Benefits are alwayes willingly received, but the benefactors are not alwayes willingly beheld: The obligation which remains, sowers the sweet

sweet of the benefit received.!

All birds build their nests towards the East.

It is a thing that ordinarily daun-  
teth and casteth down the heart of a  
man, when he is privy to the base-  
ness of his birth, and knoweth some  
defect, blemish, or imperfection in  
his parents.

That birth detracts from the merit  
of great actions, which obliges to  
greater.

In the 12: th. year of *Willi m* the  
Conquerour *Lanfranc*, Arch-Bishop  
of *Canterbury*, in a councill holden  
at *London*, removed certain Bishops-  
See from small townes as; *Kirtor*,  
*Wells*, *Shrybwe*, *Dorchester* and *Li ck-  
field*, to townes of more eminency,  
as to *Chichester*, *Exeter*, *Bath*, *Salisbu-  
ry*, *Lincalne* and *Cov:try*.

In the 10 th. year of *Hendry* the  
first, *Ely-Bishoprick* was founded, and  
*Cambridge-Shire* taken from the See  
of *Lincolne* and annexed to it; one  
*Harvie* was the first Bishop.

In the first year of *Richard* the first,  
*Hugh Padsey* Bishop of *Durham* for a  
great

great sum of money was created Earl of the same place, the King saying *he had made a young Earl of an old Bishop.*

Bishops were first chosen to avoid dissention of equality.

In the two and 20. th. year of King *Henry the second*, it was sufficiently proved that all the Bishops of *Scotland*, were subject to the Arch-Bishop of *York*, who with the beginning of the *Popes of Rome*, was Primate of all *Scotland*, and all the Isles of the same.

The 10. th. year of *William Rufus*, the Arch-Bishop of *Canterbury*, being Primate of *Ireland*, consecrated *Falchnerus* Bishop of *Waterford*, which place was made a Bishops-See at the same time.

In the 6. year of *William* the Conquerour, it was decreed at a Synod holden at *Windsor*, that the Arch-Bishop of *York* should be subject to the Arch-Bishop of *Canterbury*, and that the Arch-Bishop of *York*, with all the Bishops of his Province, should come to such a place as the Arch-Bishop of

*Can-*

Caunterbury shbould appoint to hold a Counsell at.

It is no true Bishop that desireth rather to be lerdly himself then profitable to others ; Leo the fourth *Pope of Rome* made a decree, that a Bishop should not be condemned, but by 72. witnesses : The good Bishops of *Rome*, continued almost 300. years, the first of them was named *Limus*.

Blood is hot, sweet, temperate, a red humor prepared in the meseraick veins, and made of the most temperate parts of the Chilus in the Liver, whose office is to nourish the whole body, to give it strength and colour, being dispersed by the veins through every part of it, and from it spirits are first begotten in the heart, which afterwards by the Arteries are communicated to all the other parts.

The force and power which lyeth in the blood, the spirits and in the whole body, is that which causeth the diversity of passions, by reason that the passible part growing out of the

the flesh, as from a root doth bud and bring forth with it a quality & proves semblable

The bodies misgrieses proceed from the soul, and if the mind be not first satisfied, the body can never be cured.

The corruptable body suppresseth the soul, and the earthly mansion keeps down the mind that is much occupied.

Mans soul though it be immortal, dyeth a kind of death, it is called immortal, because it can never leave to be living, and sensitive, and the body is mortall, because it may be destitute of life, and left quite dead in in self, but the death of the soul is when God leaveth it; and the death of the body is when the soul leaveth it; so that the death of both, is when the soul being left of God, leaveth the body.

*Labienus of Rome* was the first on whom the punishment of burning booke, or writings, was excluded upon. Bookes are living Ideas of the Authors mind.

Something it is to have a fame go of a man; yet words are as fame, soon blown over, when *Liber a scripta manet*; Books out live men.

Boldness or Valour is not terrified with a mans own danger, but to fear in the behalf of others, is humanity.

Boldness and fear are commonly misplaced in the best hearts, when we should tremble we are confident, and when we shoud be assured we tremble.

A cold and moist brain is an inseparable companion of folly.

Brevity although it breed difficulty, yet it carrieth great gravity.

Brevity when it is neither obscure nor defective, is very pleasing even to the choyest judgements.

Brevity makes counsell more portable for memory, and easier for use.

The Brownists say, they did not make a new Church, but mended an old.

The Brownists seperate, for these four causes or points, A bateful Prelacie,

cie, a devised ministry, a confused communion, and an intermixture of errors.

The Brownists charge Episcopacie with four heresies, first their Canons, secondly sin uncensured, thirdly their Hyrarchy, fourthly their Service book.

The agreement of brothers is rare, by how much nature hath more endeared them, by so much are their quarrells more frequent and dangerous.

*Butidins* a man well qualified, and if he had taken a right course, a man likely to have come to honourable preferment, over much haste pricked forwards, and at the firſt wenc about to out-go his equalls, then his uperiors, and at laſt of all to fly above his own hopes, which hath been the overthrow of good men, who contemning that, which by a little patience is had with security, haſten to that which gotten before his time, breedeth their ruine and deſtruction.

Buying and ſelling of men and women, which was uſed in *England* an- till

till the third year of *Henry the first*  
was then prohibited.

In the third year of *Henry the first*,  
by a Synod holden at *London*, it was de-  
creed, that all burials should be in  
their own Parish, because the Priest  
should sole his fees.

The care of burials, the pomp of fu-  
nerals and magnificent Tombs, are  
rather solaces to the living, then fur-  
therances to the dead.

A Canon is that which in a univer-  
sal counsell is established.

*Innocent* the fourth, was the first  
Pope that caused Cardinalls to wear red  
hats, and to ride with trappings.

A Canteed containeth a hundred  
Townships.

Nothing cometh to pass without an  
efficient cause: There be three sorts of  
causes naturall, voluntary, and casual;  
Nothing is ended or begun without a  
Precedent cause; that cause can hardly  
rise again, and recover grace which  
hath been once soyled; It is a sign of a  
desperate cause to make Satan our  
Counsellor or our refuge.

Although a man have a goad cause, he may fail in obtaining his right by Law, unless he follow it earnestly, defend it stoutly, and spend freely.

Those things are casual, whose act is not premeditated by any Agent,

It is the weakness of good natures, to give so much advantage to an enemy; Wha would malice rather have, then the vexation of them whom it persecutes? We cannot better please an adversary, then by hurting our selves; this is no other then to humor envies, to serve the turn of those that maligne us, and to draw on that malice whereof we are weary; whereas carelessness puts ill will out of countenance, and makes it withdraw it self in a rage, as that which doth but shame the Author without the hurt of the patient; in causles wrong the best remedy is contempt.

In the first year of *Richard the first*, the City of *London* received their Charter of freedom, and to chuse twenty six Aldermen, and out of that number to chuse a Major to rule the rest, also two Bayliffs or Sheriffs, whereas from the

the Conquest, they were governed by  
Port-greeves.

In the 22. year of *Henry the third*,  
the King at a Parliament at *Westminster*,  
confirmed the great Charter : The  
26. of *Edward the first*, the great  
Charter was confirmed, and at the  
same time it was enacted, that the  
King should not charge the Subjects  
with any taxes or tullages, but by Par-  
liament : It was also confirmed again  
in the 27. year of his raigne, with these  
words added, *Salvo jure Corona nostra* ;  
*Edward the third* confirmed the great  
Charter in the 15. year of his raigne.

The Duke of *Orleans*, the French  
Kings brother, challenged King *Hen-  
ry the fourth* to meet him with 100.  
Knights compleatly armed, against the  
like number, and the vanquished to  
be ransomed at the victors pleasure.

A substantiall change is above the  
reach of all infernall powers, and is  
proper to the hand that created the  
substance of both.

The good creatures of God that have  
been prophaned to Idolatry, may in a  
change of their use be employed the

the holy service of their maker.

Where there is a settled course of good government ( howsoever blemished with some weakness ) it is not safe to be over forward, to a change though to a better.

The change of a Prince never hapneth in any Realm, but it trayneth with it great troubles and sorrows, because at an alteration, men are forced to change & alter their manners & form of living suddenly; for that that pleaseth one Prince disliketh another.

It never yet hapned to any man since the beginning of the World, nor ever will, to have all things according to his desire, or to whom fortune was never opposite, or did change.

Great charges can hardly be governed without some indiscreet policies.

In those actions whereby an offence may be occasioned, ( though not given; ) charity binds us both to clear our own name, and the conscience of others.

As faith draweth home generalities, so charity diffuseth generalities from it self to others. If

If we may refresh the soul of the poor, with the very offals of our estate, and not hurt our selves; wo be to us if we do it not.

Where there is a misconceit of God, no marvel if there be a defect of charity.

The nature of charity is to unite and bind men together in all mutuall christian offices, and it doth not only unite and bind men, but keeps them so when they are together. *Charitas, est quasi chare unitas.*

There is no matter of such consequence in it self, but may be much graced with ceremonies & complements, which like Officers add much respect and majesty to the action; which otherwise being but boldly presented, appeareth far meaner, and of les regard.

The vulgar use to censure him that punished the fault, not him that makes it.

Wise men must care not only to deserve well, & to wipe off not only the crimes, but censures also.

It is not safe to censure all mens actions by our own conceit, but rather to think there may be a further drift, and warrant of their act then we can attain to see.

It is no censuring of the truth of our present sorrow, by the event of the following misarragements.

We ought not to censure mens worths by singularity, but to take them carnall with all their qualities together.

Carnall men think that impossible to others, which themselves cannot do; from hence arise their censures, hence their exclamations: There must be discretion, there must be partiality in our censures of the greatest.

There be five limitations of enjoyned ceremonies, first they that be not against Gods word; secondly, that justification or remission of sins be not attributed unto them, thirdly, that the Church be not troubled with their multitude; fourthly, that they be not decreed as necessary, and not to be altered; fiftly, that men be not so tied to them, but that by occasion they may

may be omitted, so it be without offence and contempt.

Externall ceremonies of piety, and complements of devotion, may be well found with falsehood in religion, they are a good shadow of truth, where it is, but where it is not they are the very body of Hypocrisie.

In the 21. yeaar of *Richard* the second, *Chefshire* was made a principality.

In children there are often presages of vertues and vices.

Armies and Navies are not so strong defences, and rampiers of a Princes estate, as the multitude of children. Friends with time and fortune, sometime by unadvised desires or oversights, decrease, and fal away from us and fade, whereas a mans own blood cleaveth fast, and cannot be dis-joyned, especially in Princes, whose prosperity as well may others enjoy, but their adversity toucheth none so neer, but their nearell in blood: And how should brethren agree, if they have not an example from their father?

Children are the living goods of their parents, and therefore must waite upon the bestowing of their owners.

Such children as dispose of themselves without their parents, they do wilfully unchild themselvs, and change natural affection for violent.

As it becomes not children to be forward in their choyce, so parents may not be too peremptory in their denial; it is not safe for children to over-run parents in setteling their actions, nor for parents ( where the impediments be not very materiall ) to come short of their children, when the affections are once settled, the one is disobedience, the other may be tyranny.

Children do easily learn to contemn the poverty of their own parents.

Reverence and loving respects of children to parents, never yet went away unrecompenced; God will surely raise up friends amongst strangers to those that have been officions at home.

The propagation of children belongs to the glory of marriage, and not to the punishment of sin.

The fountain and root of all goodness and honesty, is the good education and training up of our children in their tender age.

Children are bound to obey their parents if they be good; if bad to forbear them; however to reverence them.

As it is good for a man to have an enemy, so it shall be our wisdom to make use of his most choleric objections; the worst of an enemy may prove most soveraine to our selves.

Choller is hot and dry, bitter begotten of the hotter part of the Chilus, and gathered to the gall, it helps the naturall heat, and fences, and serves to the expelling of excrements.

It was necessary for Christ the Mediator between God and man, to have a temporal mortality, and an eternal beatitude, to have correspondency with mortals by the first, and to transfer them by eternity by the second.

The dignity of Christ's person being infinite, gave such worth to his satisfaction, that what he suffered in short time, was proportionable to what

we should have suffered beyond all time.

Christ his man-hood, is the churches head, his God-head is the life and soul of it.

It were impossible the Nations should desire Christ to come in his glorious power to judge the world ( as we see they do ) unless they had been first united in their true beleife upon him, when he came in humility to suffer.

Christ's sufferings and his life, hath not only left us the vertue of the Sacraments but his example, whereby to direct our selves in all our courses.

God the father in his personall presence, will judge no man, but hath given all judgement unto his sonn, who shall shew himself as man to judge the world, even as he shewed himself man, to be judged of the World.

When our Saviour asked his Disciples, *Whom say men that I am?* Peter answered, *thou art the Christ, &c.* to whom Christ replied, *thou art Peter, and upon this rock will I build my Church, &c.* meaning not so much upon the person of Peter, as upon Peters confession.

*Lucius*

*Lucius King of England, and Donald King of Scotland, cotemporary Kings in this Island, received the christian faith Anno Christi 203. Christianity is of power to discover the Devil's subtlety, and delight in deluding ignorant men.*

Christianity gives not rules but power to avoyd anger.

*Philippus Florencis was the first Emperour of Rome that professed Christianity.*

He is no Christian whose faith is not as sure as his fence.

The thoughts of death in a Christian, are but the throes of the soul to a new birth, for the second life, for then chiefly a Christian begins to live, when he is thought worthy to die in Christ.

A City taken by force, is always subject to the Souldiers fury, but if surrendered by composition, the Commanders are benefited by their corruption.

• A City is nothing else but a multitude of men, combined in one band of society.

That

That City is but in an ill condition, the riches whereof consists in some particulars, and not in the publique.

In the 22. year of *Henry the second*, in a Parliament held at *Northampton*, Justices Itenerants were instituted to ride the Circuits, the Realm was divided into six Circuits, and three Judges to every Circuit.

In the 23. year of *Henry the 8.* the Clergy of *England* did grant to the King 10000. l. pounds to be good to them, because they were within compass to be attainted by the Statute of *Preremunire*, for maintaining Cardinall *Wolsey* power *Legantine*; they also at the same time acknowledg'd, & confess'd the King to be supream head of the Church, which they would never assent unto before.

The opinion of Clemency is needfull, in those which are to found a new Empire.

Far be the Sword from the hand of Princes, *Clemency*, not cruelty, enforceth mens hearts, the latter us'd against, or alone, begers the hatred of a thousand; the former is not used without

out the addition of friends.

Private Cogitations, have their progress of such a condition, that they may take neither more or less of fortune; but those which have raised their thoughts to sublimity of dominion, are no more in their own power, having no means to step upon between the highest of all and precipitation.

The Cogitations of the heart, fly swiftly through the intrinsical middle of our life, and leave behind in our memory such impressions of our lusts, passions, wrongs, and sufferings, that we make work enough in our minds to cover us all over with misery.

The intermission of comforts hath this advantage, that it sweetens our delight more in our return, then it was abated in the forbearance.

Comfort shall come unseasonably to that heart, which is not apprehensive of sorrow.

A mans comfort must be in himself, the conscience of deserving well.

The best things are but burthens to, those that have them, & to those that use them; the worst things have some mixtures

mixtures of comfort to those that groan under them.

A private commodity ought to yeild to a publique benefit.

No Common-Wealth can stand without equity.

As the Common-Wealth is but one body, so it ought to be governed but by one head.

It is a sign of a corrupt Common-Wealth, where lawes are multiplied upon lawes.

The riches of a Common-Wealth are either natural or artificiall; natural good lands, rich mines, &c. Artificiall are manufactures, &c.

The definition of a Common-Wealth, is the estate of the people, *Res publica quasi res populi.*

A Kingdom is the government by one; a Common-Wealth by many.

A Prince kept within bounds, a People not corrupted, and an humble Nobility, is an excellent composition for a lasting Common-Wealth.

A Common-Wealth is a lawfull government of many families, and so that which unto them belongeth in com-

mon,

mon , with a puissant Soveraignty.

For as much as the wel-fare of private men , and all the goods of the Subjects are contained in the health of our Country ; it becometh private men without grudging , to forgive unto the Common-Weale , not only their private injuries received from their enemies , but to yeild also their goods for the benefit of the Common-Weale ; there is three sorts of Common-Weales : Monarchy , Democracy , A-ristocracy .

The Common-Wealth containes each private mans estate , and a part must be put to hazard for the preservation of the whole .

Common-fence is the judge over all the fences corporall , or a thing that is universally inherent ; as for the mother to love the child ; and natures community are those generall inclinations which are in all men .

A Commissioner is a publique person , but with an extraordinary charge to him limited without Law , by vertue of Commission only .

He leaves mens minds apt to commo-  
tions, who takes not from them all  
means of defence.

Tell me with what company dost  
thou converse,) )

And streight I will thy deeds re-  
hearste.) )

Pitty is a compassion in our own  
hearts, of another mans misfortune,  
urging us, as far as our power stretch-  
eth, to relieve him.

Complaints are long muttered of the  
great, ere they do break forth to o-  
pen contestation; Publique accusati-  
ons of authority, argues intolerable  
extremities of evil.

Comparisons ought not to be taken  
precisely, but in resemblance; they are  
not of equality, but of quality.

Peace and composition is for the glo-  
ry of the Conquerours, and for the uti-  
lity of the Conquered.

*Pope Innocent the third* who was also  
called *Noctis simus* was the first that  
brought in Auricular confession, and  
he was the first also that denied the  
Wine in the communion to be admi-  
nistered to the Layety; he also ordain-  
ed

ed that a Bell and a Candle should be carried before the Sacrament to the sick.

Sins are so much the greater as they are more common, so far is evil from being extinuated by the multitude of the guilty, that nothing can more aggravate it with me; community may plead for favour, with God for judgement.

The rareness of Christian Communication argues poverty of grace.

The Custom of giving Lisence or Conducts for Passage, was first begun in the 6. year of *Willian the Conquerour*, who prohibited the Subjects going beyond the Seas, but by Lisence.

He that will cast a stone at an offender, must be free himself, otherwise he condemns and executes himself in another mans person; the conscience stops the mouth of the guilty man, & choakes him with that sin which lyes in his own brest, and having not come forth by a penentent confession, cannot find the way out in a reproofe, or if he do reprove, he doth more shame himself then reform another.

Natures power is such, that a Woman having once conceived, cannot second any conception, untill shee be delivered of the first; it is the same in all other Creatures, except the Hare, and the Conney, which only conceive double upon the first conception, and having young in their bellies will conceive a fresh.

The Splendor of wit, as of all things else, are often spoyled by too great a confidence of it self: Nothing but innocencie and knowledge can give a sound confidence to the heart.

Confession of our sins doth no less honour God, then his glory is blentched by their commission; where an act cannot be reversed, there is no better amends then coufession.

Gods judegements are the rack of Godles men, if one strain make them not confess, let them be stretched but one wench higher, and they cannot be silent; the just avenger of sin will not loose the glory of his executions, but will have men know from whom they smart.

Men had rather die then endure torture, therefore extorted confession cannot be good.

It is both lawfull and fit in things not prohibited, to conform our selves to the manners and rights of those with whom we live.

The same day fotty years, after England was conquered by William the father, was Normandi conuquered by Williams Rufus the Son, it being the 27th. of September, 1106.

A Conquest draweth to it the alteration of these three things, viz. Apparell, Law, and Language. Conquest is confirmed by continuing possession.

The price and honour of a Conquest is rated by the difficulty.

A Prince that hath conquered, and joyned a strange Country to his dominions, ought to be circumspect what Governors he placeth there.

Conduetion is that which is sooner overcome and altered, by that which it nourisheth; and Crudity is that which is strong and hard, and will not suffer it self to be altered.

A short conclusion of long premisses  
best befits the memory.

Henry the eight in the 38th. year of  
his Reign, by his Letter commanded  
the Lord Gray not to demolish *Castille*-  
*lions* Fort, but in secret gives him a spe-  
cial command to ruine it.

Contraries are known by one me-  
thod, and the privative is known on-  
ly by seperation of the knowledge of  
the positive.

Contraries are two opposites of one  
kind, as black and white both colours,  
moist and dry both qualities, but sub-  
stances have no contraries in them-  
selves.

There be two enemies of peace, first,  
conscience of evil done, secondly sence  
of fear of evil suffered; the first we  
call sin, the latter crosses.

A wide conscience will swallow any  
sin, those that have once thrallled them-  
selves to a known evil, will make no  
difference of sins, but by their own  
loss or advantage wickedness once en-  
tertained, can put on any shape, trust  
him in nothing that makes no consci-  
ence of every thing.

Many

Many times the conscience runs a way smoothly with an unwarrantable action, & crests it self upon those grounds, which afterward it sees cause to condemn; it is a sure way therefore to inform our selves thoroughly, ere we settle our choice, that we be not driven to reverse our acts, with late shame and unprofitable repentance.

Such as make conscience of sinning, are carefull not to be thought to sin.

A good conscience is no less afraid of a scandal, then of a sin, whereas those that are resolved not to make any scruple of sin, despise others constructions, not caring whom they offend, so they may please themselves.

Those which have a clear conscience from any sin, prosecute it with rigour, whereas the guilty are ever partial; their conscience holds their hands, and tells them that they be at themselves while they punish others.

The conscience may well rest, when it tells us we have neglected no means for redressing our afflictions, for then it may resolve to look either for amendment or patience.

A good conscience will make a man undauntedly confident, and dare put him upon any tryall; when his own heart strikes him not, it bids him challenge all the world, and take up all comers. Contrarily, he that hath a false and foul conscience, lies at every mans mercy, lives flavishly, and is fain to daub up a rotten peice with the basest conditions.

Conscience is the conserver of religion; it is the light of knowledge that God hath planted in man, which is ever watching over all his actions; & as it beareth him a joyfull testimony, when he doth right, so it curbeth him with a feeling that he hath done wrong, when ever he commiteth any sin.

Conscience not grounded upon any sure knowledge, is either an ignorant fantasie, or an arrogant vanity.

The conscience is a conservation of the knowledg of the Law of God, and Nature to know good and evil; The conscience is that wh ch approves good or evil, justifying or condemning our actions.

The greatest bliss on earth is a pure conscience. *Nil conscire sibi nulla palefere culpa.*

There is no sin but vexeth him in whom it is; the first revenge is, that no man is quit from his own guilty conscience; There is least danger and most safety, when mens consciences do make conclusions for and against themselves.

No man can wash his hands of that sin, to which his will hath consented; bodily violence may be in-offensive in the patient, voluntary inclination (through fear) to evil, can never be excusable.

Sin is the off-spring of the will, not of the body; where consent is not, there is no sin.

A constitution is a gathering and uniting of the people together, both in one Common-Weale and Church, into a civill or divine Politie; the forme of which politie is, Order.

In *Anno 682.* *Agathus* commanded that the constitutions of the chief Bishop should be holden for Apostolical.

The church of *Ss. Savissur* in the raigne of *Crathlin*, founded in the Isle of Man, was the first Bishops-See that was erected in Scotland, &c three-  
upon is esteemed the mother-church; churces are not now constituted but re-  
paired.

If the church cast not out the known-  
unworthy, the sin is hirs; but if a man  
will come unworthily, the sin is his: No  
Element but through its mixture hath  
departed from its first simplicity; so  
there is no church but hath some error  
or sin in it.

The naturall sicknesses, that have ever  
troubled, and been the decay of all  
churches since the beginning of the  
World, changing the Candlestick from  
one to another, have been pride, ambiti-  
on, and avarice.

We must be directed by the Church;  
but then the Church must be directed  
by the right rule, the Scripture; But  
if any Church (as *Rome*) shall tell the  
rest any thing, that will not ly even,  
to that rule, we may lawfully dissent.

The fyerest place for prayer is the  
church, and among the congregation,  
especially

especially if the petition be for publick graces, and benefits, and not in places of separation, or faction in private conventicles.

The church keeps a feast on no Saints birth day, except the birth day of Saint John the Baptist.

The church is but one body, yet the several members of it rest in divers places, and are dispersed into several congregations, which of themselves are called churches, though they be altogether indeed but one church, as Saint John in the *Revelation* writes to the seven churches; yet they were all but one church in seven parts.

Lingering is a kind of constancy; suddenness argues fear.

Consultation is concerning things that vary and alter, and medleth not with those things that be firm and stable.

The Bread and Wine by consecration, cease to be common Bread and Wine, being dedicated to a sacred use, and so the Bread and Wine are made holy ceasing to be common; such a change as this understood, the fathers

to be made in the Bread and Wine, but not as touching the substance and being; but as touching the qualities, this change the reformed allow, and by such a change confess, that the Bread and Wine are made Sacraments, which effectually by the vertue of the holy spirit, do signifie, present, seale, and give unto us as touching the soul, by the means of faith, the body and blood of the Lord.

Occasion of contention may be given to those that will contend, when he concerning whom it is, himself is not contentious.

Continencie in Clergie men, is not of the substance of their order, nor appointed by the law of God: Continency is when reason ruleth concupisence.

Content lyes not in the things we possesse, but in the mind that values them.

Content is a rare blessing, because it arises either from a fruition of all comforts, or a not-desiring of some which we have not.

God knowes how to disperse his fa-  
vours so ; that every man may have  
cause both of thankfullness & humiliati-  
on; while there is no one that hath al, no  
one but hath some ; if envy and con-  
tempt were not thus equally tempered,  
some would be over-haughty, & others  
too miserable; but now every man sees  
in himself that which is worthy of con-  
tempt, and matter of emulation in o-  
thers, and contrarily sees what to pit-  
ty and mislike in the most eminent, and  
what to applaud in himself, and out of  
this contrariety arises a sweet mean of  
contentation.

Mis-observancy differs from contempt;  
the one reflects upon the institution,  
the other upon the institutor ; he who  
covertly transgresses the Laws, leaves  
the reputation of him that made them  
untoucht ; he who openly offendes a-  
gainst them, aims more to weaken  
the Prince then the Laws ; errors  
which are occasioned by whatsoever o-  
ther affection, may be great or littles  
those which are occasioned by con-  
tempt, are Gyant-like.

Fraudulent

Fraudulent conventions bind not.  
 Seven or eight persons assembled together, made a conventicle, and were prohibited first by act of Parliament in the fifth year of *Richard the second.*

The partiall conversion of men to God, is but hatefull hypocrisy.

There are some men that take no heed what hapneth to others by bad conversation, and therefore overthrow themselves in the same manner through the same fault, not foreseeing dangers manifest.

The direction and correction of a fault ought to be in secret.

It must be strong evidencē, that will make a sinner convict himself; Nature hath so many shifts to cosen it self in a spirituall verdict, that unless it be taken in the maner it will hardly yield to a truth, either she will deny the fact or the fault, or the measure.

*Henry the sixth in the tenth year of his Raign, was Crowned the 17 th. day of December King of France, in the City of Paris.*

Our naturall courage cannot bear us out against spirituall objects ; There is nothing more easie then to be valiant when no peril appeareth, but when evils assaile us upon unequal tearms, it is hard & commendable not to be dismayed.

Much is in a mans courage and discreet carriage of himself.

All private considerations, must be extinguished when the question is of the good of a mans Country.

The covetous man in all things doth affect seceretie, and propriety.

Covetousness and riot, dissolve the bonds of all respect, our will ever carrying us from our selves, from all awfulness and fear of lawes : covetousness and pride are impatient of loss.

Cruelty is seldom without avarice, by which if it be not caused, it causeth it.

In the 4. year of *William the Conqueror*, he instituted the courts of Chancery and Exchequer, and appointed the Jury of 12. men to go upon causes criminall, and to deside controversies. At the same time he appointed

sed four terms to be kept in the year, at such places as he should nominate; also he constituted Sheriffs over every County.

In the 19th year of *Henry the seventh*, the Court of Star-Chamber was erected, to punish such as offended against penal lawes; which Court made informers and promoters to swarne and abound.

In the reign of *Henry the third*, one *William of York Bishop of Salisbury*, was he that caused the custom to be received for a law, whereby the tenants of every Lord-ship are bound to do suite & service to their Lord on whom they hold their land.

The Star-Chamber, Chancery, and court of Request, have power in criminal cases to give oathes to the Defendant.

Princes ears and eyes are in every place, courts being full of spies and nothing is hid from emulation. Court-carriages are riddles which though seen cannot be resolved without exceeding patience, and judging experience.

The Court is a common Iane for flatterers, time-servers and polititians, and the Courtiers life is a Gally-mastry of pride, lust, ambition, fraud, impoliture, dissimulation, distraction, and envy.

A common counsel in *Henry* the sixth his time, at first in *London* consisted of 180 persons.

Counsel ought not to be held holly but secret also; therefore the Alter of the God *Confus* who was God of counsels was hidden in the earth.

Counsel given shews what we should do, and not what we can do.

Generall Councils may erre, and have erred.

Against greif it is as hard to chuse the season to give counsel, as to give it; the season should be after the first digestion of sorrow, and before the last.

All councils vs well in publique, as private deliberations, require a reposed spirit free from wrath, and fear; all perturbations, or particular interest, for as a troubled mind is more apt to erre then to advise justly, and hath more need of proper medicines for it self,

self, then it hath in it self to apply any comfort to others, and is fitter to receive, then to give counsell; from which as from a great and violent current are carried all those errors and disorders, which are brought upon mature deliberations, the which have commonly long repentances, and disasters; but he that can restrain himself from being transported by intemperate appetites, and can rule his passions, and give a just rule to himself and to his desires, doth give the best time to all deliberations by mitigating heat and fury, so altereth all counsel from that nature which is received from an unquiet and troubled mind.

No wise men can hold good counsel disparaged by the means of the Author; if we be glad to receive any treasure from a servant, why not precious admonitions?

Those that can least act, are oft times best to give counsel.

Particular discontents and greivances, are either of the mind, the body, or fortune, which as they wound the soul of man, produce many inconveniencies, but

but Drunkenness utterly subverteth the  
sime, and astonisheth the body.

The perpetual custom of Drinking,  
grows by using it into a perpetual plea-  
sure, stirring up the desire of the palate,  
which is ever afterwards either over-  
flown, or thirsty.

The Drunkards stile begins in lawles-  
ness, proceeds in unprofitableness, ends  
in misery, and all shutt up in the deno-  
mination of this Pedigree, *A Son of Be-  
alist.*

Drunkenness is a communicative  
Vice, and requires the emulation of  
Companions, wherein they strive for vi-  
ctory.

In Drink men discover their Disposi-  
tions, which they dissemble being so-  
ber.

In the sixth year of *Richard the sec-  
ond*, *Dunkirk* was taken and spoyle by  
the *English*, *Hugh Spence Bishop of  
Norwich*, being *General*.

All Duels are unlawful, in that they  
(as it were) commit the quarrel to the  
lot, for the use of which, there is no  
warrant since the abrogating of the old  
Law, but it is most especially unlawful in

the person of a King, who being a publick person, hath no power therefore to dispose of himself, in respect that his preservation or fall, the safety or wrack of the whole Common-wealth, is necessarily coupled, as the body to the head. He that enters a Duel, loses as much the opinion of Wisdom, as he gains the opinion of Daring.

Great is the force of Duty once conceived, even to the most unworthy.

The Eye and the Ear, are the minds Receivers; and the Tongue and the Hand, the Minds Expenditors.

Earthly things proffer themselves with importunity; Heavenly things wait with importunity be sued for.

The Earth is our Mother that brought us forth, our Stage that bears us, and our Grave wherein we are intomb'd. So she gives us our Original, our Harbour, and our Sepulchre.

Gods Elect have three Sutes of Apparel viz. Black, (Mourning) Red, (Persecution) White, (Glorious.)

Natural respects are the most dangerous corrupters of all Elections: What hope can there be of worthy Superiors in

in any free people, where nearness of blood carries it from fitness of Disposition?

In the year 885. *Adrian* the third being Pope, the Emperors of *Germany*, who formerly elected to the Popedom, lost their Prerogative.

In the year 998. (in Pope *Gregory* the fifth's time) it was agreed that the Emperors of *Germany* should be elected by three Bishops, *viz.* *Mentz*, *Tryers*, and *Cullein*; and by three Princes, *viz.* The County *Palatine* of the *Rhine*, the Duke of *Saxony*, and the Marquels of *Brandenburgh*; and in case the said six cannot agree, then the King of *Bohemia* to have an umpiering Voice.

The reason why we pray Eastward, is because Paradise was there planted, from whence we were cast out: which is the reason also, that we build our Churches East and West; yet the Jews had their Priests, that in their Sacrifices always turned their faces towards the West.

Education is another Nature-altering, the Mind and Wit.

The beginning, midst, and end of man's life, lyeth onely in virtuous and

honest Education, which is the very means that is operative, and powerful for the attaining of Vertue and true Happiness.

There is none in the World so wickedly inclined, but a religious Instruction and Education may fashion a-new, and reform them; nor any so well disposed, ( the Reins being let loose ) whom the continual fellowship and familiarity, and the examples of dissolute men, may not corrupt and deform.

No Element, but through mixture, hath seperated from its first simplicity.

When the Ancients contended against each other, to perswade people to this, or that action, Eloquence had then her original.

Fame with Posterity, is the fairest reward of Eloquence.

Commonly the enmities of nearest Kinsfolks, if once they fall out, are most despitful and deadly.

The difference between Enmity and Emulation, is thus; Enmity hunteth after destruction, and onely rejoiceth in that which bringeth our Adversary to wine and utter destruction, but Emulation

tion ( which is a spur to Vertue ) contendeth only by well-deserving, to gain the advantage of another mans Fame, that useth the same means to attain the like ends , and is alwayes mixed with love, in regard of the affinity of their affections, and the sympathy of their desires, not suffering the overthrow of their Competitor , but succouring him in time of danger and calamity, that he may still continue to shew the greatness of his worth, by the opposition of inferior actions , which are as a lesser scantling of desert, to measure the estimation of the other humor.

The causes of the Roman Empire, were the Domestick Wars, the immoderate greatness of the Princes of the Empire, and the Dignity of the Emperor, being Elective, and not Hereditary.

It is the dissolution of an Empire, if the Revenues be diminished by which it is maintained, and if Customs be taken away, the abolishing of Tribute will be demanded.

In the second year of *Henry the 4th* the Emperor of *Constantinople* came into *England*, to request aid against the *Turk*.

In the fifth year of *Henry the eighth*, the Emperor of *Germany*, *Max: milian*, served under the Kings Banner, and did take pay.

*Boniface the third*, was the first that was called *Pope*, and he obtained of *Phocas* the Emperor, That the Roman Seat should be called the Head of all Churches. At that time three remarkable things happened, The decay of the Roman Empire; The rising of the Papedom; and, The springing up of Mahometism; Of the ruine of the Empire, these two Beasts arose, which have much harmed the Church; and as the Empire hath decreased, these have increased.

All Philosophy teacheth us, That man desires an end, and that there is some end which every man tends to, beyond which he cannot think or hope.

In the 7th. year of *Henry the fifth*, by a General Council holden at *Constance*, it was decreed, That *England* should have the Title of the *English Nation*, and to be taken and reputed one of the five Nations that obeyed the Roman See.

Com-



Common Enemies must first be opposed, Domestick more at leisure.

That which open Enemies dare not attempt, they work by false Brethren, and are so much the more dangerous, as they are more intire.

A man ought to be jealous of whatsoever an Enemy either by speech or action shall cast upon him, however colourable the reasons may be which are alledged to induce him thereunto; for it is improbable that an Enemy ( whose chiefest care is to weaken the Adversary, and to bring him to ruine ) should advise him to any thing that should concern his good, unless the profit which he himself shall thereby gather, do far exceed that which the contrary part may expect.

When a man's enemy offereth him that which hath appearance of good, let him refuse it.

God hath created nothing in this World; either man or Beast, without an Enemy to hold it in fear and humilitie.

He that would undertake great Enterprises, had of Wisdom and Courage;

Wisdom to contrive, and Courage to execute; Wisdom to guide his Courage, and Courage to second his Wisdom; both which if they meet with a good cause, it cannot but succeed.

Princes that desire to continue friendship, ought not to meet and have interviews, to avoid suspicion; but to hold correspondence by wise Councillors.

Envy hath this good in it, that it afflicteth those extreamly that use it.

Envy proceeds from a base mind; Glory follows good deserts; Envy follows Glory.

The envious man feeds upon others evils, and hath no other Disease but his Neighbours welfare.

It is the nature of man, and a deeply rooted quality in us, straightly to look into the prosperity of others with an envious eye, and to require a moderation of Fortune no where so much, as in those we have seen in equal degree with our selves.

It is a thing incident, and almost certain to all mens natures, to behold with sore eyes the new-grown felicity of others, and to exact a sharp account of their

their Fortunes, especially whom they have been inferior to, or equal with themselves.

Envy is curious, and out of the best person or act, will raise something to cavil at.

It is a hard thing for a man willingly and gladly to see his Equals lifted over his head.

Nothing can more try a mans Grace, than question of Emulation.

That man hath true light, that can be content to be a Candle before the Lanthorn of others.

Any Superiority is a mark of Envy.

Nature in every man is both envious and disdainful, and never loves to honor another, but where it may be an honor to it self.

Envy, though it take advantages of our weaknesses, yet is ever raised upon some grounds of happiness in them whom it emulateth; it is ever an ill effect of a good cause.

The malignity of Envy is thus well answered, When it is made the evil Effect of a good Cause.

Envy

Envy when it is once conceived in a malicious heart, is like fire in Billets of Juniper, which is said to continue more years then one.

Envy is nothing else, but sorrow for other mens good, be it present, past, or to come; and joy at other mens harms; opposite to mercy, which grieves at other mens mischances; and mis-affected the body in another kind.

Every other sin hath some pleasure annexed to it, or will admit of an excuse, Envy alone wants both. Other sins last but a while, the gut may be satisfied, anger remits, hatred hath an end, but envy never ceaseth.

That man is wise, and well advised, that incurreth the envy of men, for matters of greatest weight and importance.

Envy is nothing else, but grief for another man's good, and joy for his ill, and hath his root from malice.

Envy (like poyson) works not where it finds no hurt.

He whose Fortune or Valour hath made him higher then others, let him not repose himself to eyes, if he will shun

shun hands; otherwise he causeth envy in those who ought to be his Equals, because he hath outstrippt them; fear in him who should be his Superior, because he equals him; Equality is the producer of Envy.

The mixture of greater and less is good; but that of Equals, stark naught.

The continuance of Error, doth ingraft depraved Opinions in the hearts of men.

Error is more tollerable in a Poet, then in a Historographer.

The Errors of one man is a slippery place to cause others to fall.

Error is commonly join'd with Cruelty.

If Errors of practise should be stoo'd upon, there could be no true Church upon Earth.

Every Error doth not pollute all Truths; No Truth can sanctifie all Errors.

Errors of judgement are more dangerous then Errors of practise; but none so deadly as their's that were once in the Truth.

Errors are never the elder for their patching; Corruption can do the same that age would do; We may make age as well as suffer it.

The best may err, but not persist in it. When good Natutes have offended, they are never quiet till they have hastened a satisfaction.

There be two main defects of Wit, Error and Ignorance, to which all others are reduced. By ignorance we know not things necessary; by Error we know them falsely. Ignorance is a privation, Error is a positive act; from Ignorance comes Vice, from Error, Heresie.

No man now a-days sheweth an Error, and leaveth it, man-kind is not so wise.

The Errors of floathfulness are best discerned when all diligence is bootless.

They neglect their own Wisdom who without any judgement approve the invention of those that fore-went them, and suffer themselves (after the manner of brute Beasts) to be led by them.

It oft times hapneth, that an Error being

being once rashly committed through despair of remission, admitteth no true penitence, but either draweth on more grievous crimes, (*Scelere scilicet luendum est*) or maintaineth his Error by wilful obstinacy.

It is an old Rule among Soldiers, that a great negligent Error committed by an Enemy, is to be suspected as a pretence to Treachery.

There is no Error but hath some appearance of resembling Truth, which when men find out, they then publish to the World matter of contention and jangling, not doubting but in the variable deformities of mens minds, to find out some Protectors or Spectators, the better by their help to nurse and cherish such Libels as their own inventions have begot.

Pride and Luxury are the attendants of prosperous Estates.

The smalleſt Estates are to be governed with the greatest skill, as small Barks in the midſt of the wide Ocean.

There is no Estate ſo pure or ignoble, as can keep a man from Fame.

An Estate gotten by leud means, cannot be retained at first with sudden modesty, and ancient gravity.

The worst Estate out of Hell, hath either some comfort, or at least some mitigation.

The best Estate requires careful managing at home.

To the overthrow of an Estate, oftentimes the inconveniences concur, unthankful Friends, decayed Friends, bad Neighbors, negligent Servants, Casualties, Taxes, Mults, Losses of Stock, Ennemisies, Emulations, frequent Mutations, Losses, Surety-ship, Sicknes, Death of Friends, and that which is the worst of all, Improvidence, ill Husbudry, Dis-order, and Confusion, by which means we are drenched on sudden in our Estates, and unawares precipitated insen-sibly into an inextrecable Labyrinth of Cares, Woes, Wants, Grief, Discon-tent, and Melancholly.

Essence is derived, *ab ipso esse*, to have a being.

All things have their value from our own estimation:

The most precious things that are, lose

lose of their worth, if they be not suited with our correspondent Natures, whose sympathy addeth much more excellency then is discerned, when they approve by themselves without such assistance, as in the Diamond, the Foyle, and Gold.

It is never safe to measure Events by the power of the Instrument, nor in the Causes of God, to measure others by our selves.

In matters of judgement to be guided onely by the Event, is the way to Error; so Falshood may be Truth.

We commonly measure and censure all actions by the Event.

One is crowned for that which another man is tormented for, as *Cesar* and *Gracchus*.

In future Events men look for help from Time and Fortune.

It oftentimes happens, that a prosperous Event makes foolish Counsel seem wiser then it was.

The Evil that is ever in motion, is not fearful.

That which both Time and Eternity finds standing where it was, is worthy of terror.

It

It is a rare Evil that hath not some-  
thing in it, to sweeten it either in sence  
or in hope

Evils and Sickneses come on Horse-  
back, and go away on foot.

The best things ill used, become evil,  
and the worst things used well, prove  
good.

Good and Evil in the Government  
of men, hath this difference betweeen  
themselves, That Good, though it be  
brought forth by time, and though by  
our studies and industries it be maintai-  
ned, corrupteth notwithstanding, by  
degrees of it self, and of it self also ex-  
tinguishereth, as we may read and see in  
the succession and proceedings of all  
States, and of all Sects, the contrary of  
which appeareth in Evil, since it doth  
not waste by little and little, through  
the wearing of time, as good doth, but  
rather increaseth to a more powerful  
validity, and by easie passages riseth to  
the extremity of declination.



*The Contents of the Booke.*

*The first Chapter.*

How Witt disguised himselfe in the habit of a Lawyer, and how by divers reasons he perswaded two Countrymen to desist, and leave off going to law with their Landlords: also how they gave Witt halfe a peece for his counsell, and how at last when the two Countrymen were drunke, Witt stole away from them and left them, so that the Countrymen having lost Witts company, were carried to the Counter, where Witt next morning came to them againe, and so after they were released from thence, Witt parted from them. Also Witts description of a Taverne and a Countryman.

*The second Chapter.*

How Witt having left off his Lawyers Gowne, disguises himselfe in  
A 2 the

### *The Contents.*

the habit of a Cittizen, and so keeping company with all sorts of people, hee observed and noted the natures and qualities of these professions, namely of a Carpenter, a Bricklayer, &c.

### *The Third Chapter.*

**H**ow Witt in the habit of a Cittizen kept company still with Taylers, Bakers, Cookes, Smiths, Chandlers, Joyners, Ostlers, Watermen and the like, of whose qualities and properties he maketh certaine briefe Descriptions.



Witts



## VVitts Tearnie.



2  
Witts stand farding  
of your Lawyer with fées,  
like two hedge sparrownes  
that fide the Cuckow,  
and pine your selves ; For

Witts description of the Law.

I will describe the Law  
unto you briesly and faithfully : yet so  
that I will not detract from the dignity  
of so honozable a studie. The Law is  
good in it selfe, and becomes evill only,  
when it is inherent in an evill man, as  
good wine may bee corrupted by the ves-  
sell that containes it. It is like a young  
twigge, or a leaden ruler, which may be  
wrythed or bent any way : It is sharpe  
and severe, and considereth onely what is  
iust, without regard of equity. The cases  
of the Law are infinite, and doe daily in-  
crease, for they are matters that have  
bare adiudged, and are now as it were  
the examples of the Law. A Witt in

Lex est Regi  
plumbis.

Witts Tearme..

Law is a tedious narration or declarati-  
on of the clients cases, which is written  
in wide spreading hand to enlarge the  
Clarks fæs. That Action and Passion  
are two Predicaments of the law. That  
the motions are without motion, and as  
slow as the revolution of the Planet Sa-  
turne, for Plato told his Schollers that  
when this Planet had performed his na-  
turall and retrograde motion, that he and  
they should mæte againe, and hee should  
reade unto them in that manner as hee  
did then. Besides, though this planet is  
slow, yet still he goeth forward; but there  
are many waies to delay and protract the  
Courts and proceeding of the Law, as  
Injunctions, Billes of Review and the  
like. That the blame is laid upon the  
Lawyers, when the fault is in the Cli-  
ents, for if they would unfold their cases  
faithfully, the Lawyers would end their  
sutes more speedily. That Atturneyes  
are like Andirons that hold up their  
Clients as the other doth the Willets,  
untill they have consumed and wasted  
one another: In a word, the law is  
good in it selfe, for it makes badd men  
good, though sometime as I said by acci-  
dent

## Witts Tearme.

dent it make good men badd. And to con-  
clude the Law is like a Labozinth, you  
may enter in, but it is hard to finde the  
way out againe ; And therfore good  
friends having given you a biseue viewe of  
prospect into the Law, I would desire you  
to change your purpose & intention, and  
not to goe to law, for it is better to live <sup>Witt perfecc  
deth the two  
Countrymen</sup>  
securely at home, and to spend your time  
quietly among your neighbours, than to <sup>to live at</sup>  
come up every Tearme to London with <sup>Peace</sup>  
a great bagge of Boxe of Writings at  
your girdle, when your selues doe under-  
stand nere a letter in the Hornebooke  
but Ho and G, or rather G Ho ; and  
though I speake against my selfe being  
a Lawyer (for the world doth falsely im-  
agine that Lawyers doe strive to nou-  
rish the flame of contention) yet I will  
discharge a god conscience, and rather  
perswade men to live in amitie & frien-  
ship, than to contend in Law, and I doubt  
not but I shall get both love and money  
by it, and while I make them friends,  
and reconcile them one to another, I  
hope they will prove my friends, howso-  
ever Conscientia est mille testes : the  
contentment and happinesse of a god

Witts Tearme.

fit playes,  
& honest  
awyer.

conscience is farre more precious then  
the friendship of men: And thereso're  
honest Countrymen, you see that I have  
plaid the honest Lawyer, and laid open  
unto you the inconveniences of going to  
law, so that I would advise you to agree  
with your Landlord, submit your selfe  
unto him, live quietly among your neigh-  
bours, keepe good houses, looke to your  
husbandry, scare God, honour the King,  
and doe good in your Country, so you shall  
live contentedly, and dye happily, for  
those that love peace, shall live in peace,  
joy, and felicity after this life is ended.

When the Country men had heard  
Witts discourse, truth like a thorne  
prickt them so to the heart, that they both  
confest that hee had told them more then  
ever they heard before; that one of them  
who had binne Constable of the Towne,  
and thereso're could speake with some in-  
discretion began thus:

Sir, you have made such a recription of  
going to law, & how unfit it is for us In-  
grant men to follow the law, so that we  
intend to leave it off and follow the  
Plough, for our stomackes are now rea-  
sonably well allayd, and thereso're we de-  
sire

## Witts Tearme.

Sir you accept of this halfe pice for your  
fee, so; your counsell shall save us man  
a pound, and besides wee have a quart of  
wine for you if you please to goe to the  
Taverne. Witt thanked them, and  
told them that albeit it was not his  
usuall custome to be seene in Tabernes,  
especially not to tarry there long, yet his  
would dispence with other affaires, to  
give them content, and so Witt and the  
two Countymen went to the Taverne  
together, but asone as the djalver spide  
Witt, hee presently gave him the biene  
venu or welcome, & straightway brought  
him to one of the best roomes, and then  
he told him, that the night before there  
was like to have beeene a bloody stryf for  
lacke of your worshippes company, for  
as soone as you were gone, some beganne  
to commend you, and to say, that master  
Witt was as fine a merry a companion  
as any in Europe: others againe reply-  
ed that you were a soule companion, that  
would give distaste in all companies,  
and had rather loose your friend than your  
iest; and this was maintained and argu'd  
pro and con, so that at length they  
had probed it by bryaking one anothers  
heads

Witt and  
two Count-  
men go to  
Taverne.

Witts Tearme.

heads with quart potts, if my Master had not moderated the matter, for asone as you left them, they were quite gone. It is no wonder sayes Witt that they were gone in drinke asone as I was gone from them, for I doe alivates say with my friends as long as I can, but when I perceiue that the strenght of the drinke beginnes to worke upon their braines, then I steale from them, so that I stay not untill the reckoning comes to be paid, wherupon they being in drinke, and wanting me to make th<sup>e</sup> reckoning, doe often fall out and quarrell, either about that, or some other occasion. But to leave off this discourse, prethee drawner bring us a quart of rich canarie, for my selfe and my friends, such as I and the Witts drinke, if thou canst draw us a cuppe of Nectar, lets have it. Sir, saies the drawner, you shall have of the best; for I should probe my selfe an ignoramus if I should bring you any but the best. Well (sayes Witt) by then like a winged spirit to the bottom of th<sup>e</sup> Seller and fetch it, and so exit drawner and drawes the curtaine leaving Witt and the Countrymen together, who began to discourse thus unto them:

## Witts Tearme.

them: you see honest friends that Endeavour to make peace wheresoever I come, for there is never any quartelling in Tavernes or Alehouses if I be there, but assone as I goe, then they fall out about the Arithmetiche of their reckoning, or the wrong apprehension of some word, so that the mistaking of a word is many times taken amisse, and then they are so farrre entag'd, that in stead of other complements, they salute one anothers heads with quart pots, the glasses are broken, the tables overthowne, the candles are extinguisht, and the Tobacco, pipes are thowne in one anothers faces, and thus their kindnesse (assone as I for sake their company) ends in a drunken quartell. By this tyme they might heare the echo of the Drawers voyce, who cryd, score a quart of canary in the halfe mone, and no sooner had hee spoke those words but he came flying in, and having filled a glasse and delivereded it to Witt, hee heard them knocke in another roome, so that he vanisht and left them. And now being alone, Witt first dranke to the Countrymen with a complement, telling them that he would commemostrate all his

*Ingenious of  
pacifism.*

Witt is a  
Peacemaker

*The descrip-  
tion of a  
drunken quar-  
rell.*

Witt drink  
a health to  
friends.

and

## Witts Tearme.

and their friends in the Countrey, both Gentlemen, Peomen, and merry Wil-  
cats, & also his kind friends in the soute  
Innes of Court, and also in the two Uni-  
versities of Oxford and Cambridge, and  
in generall to all his friends vbiunque,  
or wheresoever. The Countrymen replied  
that they would pledge his wo:ship with  
all their hearts. Hay (saies Witt) I be-  
seech you not to wo:shp me, for it is a  
title which I neither deserve, nor desire,  
thoug I have b:ne bo:ns and brought  
up as a Gentleman, and am respected  
both by Gentlemen and Knights, for I  
was well acquainted with Sir Phillip  
Sidney when he wrot his Arcadia, and Sir  
John Harrington when hee composed his  
merry Epigrams; and indeade there is  
none accomplitsh Gentleman that doth  
not desire my company, you must pardon  
me if I praise my selfe, for it is given to  
us that are the family of the Wittes to be  
selfe conceited, and to set too high a price  
on our giftes, but to set a period to my  
speach, I drinke to you both most kind  
and honest countrymen, for to discover  
the truth unto you, I am no Lawyer;  
Law is too obtuse, and blunt a studie for  
me,

at resp: st.  
by Gentle-  
men and  
Knights.  
I habet in-  
tum inlau-  
dum nisi igno-  
rare.  
It habet n:z  
enmy but:ig-  
rance.

## Witts Tearme.

me, soz though I dissembled the matter  
my name is Witt, and I am as so diall a  
companion as the best of them all, soz  
indeede there is no good society o2 with  
without 3 be in company. Your Gal-  
lants will never visit a Taverne but  
they will carry mee with them, though  
they can not bring me backe againe, so  
that they are faine at night to goe to their  
Lodging without mee, but the next mo-  
ning I visite them againe with an early  
salutation ; and then they gide mee my  
mornings draught according to the time  
and season of the yere. But I will not  
bee tedious in my discourse soz I affect  
brevity, and is not this harmelesse mirth  
sa; better than to goe to Law, had not  
wee better drinke our selves, than to  
make the Lawyers and their Clarkes  
drinke wine upon our cost, and thereso2  
good Countrymen I doe commend my  
love unto you in this glasse of waine. They  
both thanked him, and thus they continu-  
ed drinking, but as Mercury with the  
sweetnesse of his pipe did enchant Argus  
his hundred eyes, so Witt with pleasant  
discourses drew on the Countrymen into  
such a kynde and loving humours, that

There is no  
good society  
unlesse Wit  
be in compa-  
ny.

## Witts Tearme.

Visions,

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ver.

ine ſolueſh

ir nature

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nd giveth us

genile dispo-

ion.

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on when

u are dini-

ng is the

by to mak-

it ſtay in

the company

so much

aking

ds Witt

king.

they began to drinke to Witt with ſuch  
rurall Complements, and diuine be-  
haviour, ſo that Witt could not chuse but  
ſmile to ſee how the wine did mollifie  
and ſoften their rude nature, in ſomuch  
that with great ſtrore of nonsense and  
country complements, they began to bee  
ſo over-kind to Witt, that they would  
needes drinke his maſtresses health, but  
Witt told them that hee honored no Mi-  
ſtresses but vertue, and desired them not  
to prophane her name by any idle health,  
but Witts perſuasions could not re-  
ſtaine them from their troublesome  
kindneſſe, ſo that in hope they ſhould per-  
ſuade Witt to ſtay with them, the  
would needes have a ſlice or two of a  
Gammon of Bacon, which was ſtraight  
brought them with all expedition, and  
Witt ſtayed with them a while, but  
when they had done, one of the Country-  
men would needes have a quart of Hooke  
to drinke downe their bacon, but this quart  
ſent Witt packing, ſo that he ſlipt away  
from them, neither could they diſcerne  
how hee went away from them, for they  
were ſo blinde, that they imagined that  
Witt was ſtill in their company, and  
the

## Witts Tearme.

the Dyalter could not perswade them he  
was gone, so that after Witt had left  
hem hee was much troubled with these  
two countrey fellowes, soz one of them by  
chance brake a venice glasse and would  
by no meanes be perswaded to pay for it,  
and the others stomack began to recople,  
so that hee cast up his reckonings in the  
chimney; but at last with much a doe,  
having got what they would of one of  
them soz breaking the glasse, they thrust  
out these two Annimales out of the Tab  
erne dwre, where one of them reeled a  
gainst the other, and both of them a last  
fell in the Dennell, but getting up again  
they thought to go to Witts lodging to en  
quire of him what was the signe of the  
Anne where they lay, but they were so  
drunke that they could not find his cham  
ber; so that they fell into the Constables  
hands, and because they gave him rude  
words and churlish answers, hee carried  
them both to the Counter, whers they lay  
that night, but in the morning assone as  
Witt understood that his scoulds were in  
the Counter he came again to them very  
early in the morning, and began to excuse  
himselfe soz leaving them overnight: soz  
saies

To two C  
try men tal  
by the Wat

Witt visits  
them next  
morning in  
the Counter

### Witts Tearme.

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jones advised  
the Coun-  
men at  
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lding.

laves hee, when I see men begin to growe  
idle in their drinke, and to call for more  
than will doe them good, then I cannot  
endure to stay with them any longer.  
And therfore because I have other af-  
fares, so that I keepe you company any  
longer, I will give you some friendly ad-  
vice. First, beware of going to Law,  
least you pay for your expence when it is  
too late: shunne idle company, beware  
of Dice, Drabs, and Drunkennesse: Con-  
serue not into Bond, make not your wives  
your masters, in company be meety and  
wise, consider of every action beforehand  
what will follow afterward, cut your  
coate according to your cloath, esteeme  
not all offers of friendship, but mistrust  
faire words, keepe money and make it  
your servant not your master, let not your  
friend know all your minde, but reserve a  
piece to thy self, for a friend may become a  
foe, moderate thy passions, governe thy self  
and then thou shalt be able to governe thy  
houshold and family: this is my counsell,  
and now I hope Will hath probed him-  
self no pettifogger, but an honest lawyer,  
so: I have giden you my frē opinion  
concerning the Law, yet not disgracing  
that

Witis Tearme.

that studie in any kinde, and I have  
writ you the inconveniences which a-  
rise by contentions, suites, & hate given  
you some brieue notes of instruction. In  
a word I wish you both as well as my  
selfe, and if you love mee I wish you to  
leave of drunkennes, for I cannot endure  
it, it spoyles my braines, for albeit I can  
and doe keeps company with all sorts of  
men, yet I never stay with them till they  
are drunke, and ( though I speake it in  
my owne behalfe ) yet I can prove that  
I endeabout to restraine men from vains  
and idle courses, whereunto they doe often  
runne through their owne folly, I will  
theresoore goe along with you from the  
Counter to the Justices, and after he  
hath discharged you, I will take my  
leave of you and commit you to the pro-  
tection of your owne god fortunes: And  
so after the Justice had released them,  
Witt directed them the readiest way to  
their Inne, and so left them: And thus  
you see how Witt got a fit of these two  
Country fellowes, and in stead of plea-  
ding for them, he perswaded them to live  
at peace, and leave off going to Law,  
which sheweth that if moze had witt they

## Witts Tearme.

plat & good would not be contentious : and lastly yon  
fellowship are may behold how Witt and drunkenesse  
fiends, bat cannot agree, for they are contraries, and  
witt & drun- contraria se mutuo expellunt, contraries  
kenesse are  
itselfes. doe one expell the other ; soz as water  
quencheth fire, so drynkes downes and ex-  
tinguishes the witt. And Witts councell  
which he gavo the countrymen sheweth,  
that want of a soze-Witt brings woe ;  
soz ante cuvere debet, qui non dolebit,  
hē that would not fall into miserie of  
want, must be wise beforehand : and so  
much concerning Witts first practise,  
his second practise followes, but to re-  
fresh the reader I will insert some verses,  
which Witt made by way of observation  
on a Taberne, and the nature and dispo-  
sition of a Countryman, which may serve  
as Charactericall discriptions of  
them both.

Witts Tearme.

A Taverne.

A Taverne is a place which *Bacchus* trayne  
Frequent, and drinke till winc doe them inflamē  
It is a place where ancient friends doe shew  
Their love; on this stage you may clearely view  
Divers conceited humours which are plaſd  
By severall companies, or it is the innt  
Where Witt doth coyne his fancies, for a print  
Of wine more readily inspires the braine  
Then water though from *Helicon* it came.  
Some talke of forraine matters and wonders  
Of a deepe apprehension, who have beeſe  
Perhaps at *Cellis*, while on a faire day (w  
Their ſhipps through the calme ſeas did cut her  
The Channells alwaies burne in ſtead of paper  
To light Tobacco which is a rich vapour.  
Heere loving friends with weeping eyes doe par  
While they expreſſe the affection of their heart  
In a full cup, and with kind words commend  
Themſelves unto their loving abſent friend.  
It is a Chappell, where divers every day  
At *Bacchus* Alter pay, but doe not pray.  
I doe not hate a Taverne nor the wine  
Yet Ile ſhun expence, and waiting of my time;  
In ſuch a place, I doe allow the uſe  
Of both, but diſapprove their foule abuſe.

Witts Tearme.

rinke in a Taverne for thy recreation  
But dwell not there, nor makst thy habitation.  
For a Taverne is a place where men nere cease  
To keepe a Leaguer in the times of peace.

*A Countryman.*

A Countryman is blunt in speech and action  
Yet he is given much to suites and faction.  
He doth not cheate his friend with the smooth art  
Of flattering words, but speaks even from his heart.  
His countenance is chearefull; and his cloathes  
Againe like his meaning, nor with swaggering oaths  
Doth pay his debts, nor make his trembling host  
Glad to write downe his reckoning on a post.  
His conscience is free, and he doth wonder  
Why guiltie men doe feare a clap of thunder.  
At bloody Nero who would hide his head  
When it did thunder underneath a bed.  
Content is his chiefe riches and his wealth;  
While the fresh ayre doth keepc him in good health.  
His life is harmelesse, striving not to gaine  
Ambitious honour, or to purchase fame.  
The sight of a milch cow or a greene field  
Doe please him highly, and much solace yeld.  
Unto his minde, while he doth plodding goe  
Glad in coarse russet, which doth plainly shew  
How little he esleemes of pride, or fashions  
Which are brought over out of forainte nations:

And

## Witts Tearme.

And when pale death commands him to resigne  
His life, then doth his resolution shine (pe.  
Even like the Sunne, whose glistering beames  
When it is going downe most bright, and cleare.  
He does repole small trutte in the Phytitian  
In his sicknesse, for it is his chiefe ambition  
To preferre his soule, that it may mount the kies  
And have a place in heaven when he dyes.

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## Chap. 2.

*How Witt having put off his Lawyers  
Gowne, disguised himselfe in the habit of  
a Citizen, and so keeping company with all  
sorts of people, hee observed and noted their  
Persons, their humours, qualities, and fa-  
fions, of which he makes certaine briefe dis-  
criptions*

**W**hen Witt was delivered <sup>Witt dispu</sup> from the company of those <sup>himselfe</sup> <sup>2 Cullen.</sup> two country fellowes, whō <sup>2 Cullen.</sup> he perswaded before to live in peace and aimit. with their neighbours and Landlord, hee left off playing Ignoramus in his Lawyers Gowne, and disguised himselfe in the habit of a Citizen, that thereby hee might

Witts Tearme.

Without suspicion converse, and kepe  
company with all softs of people, and  
obserue their humours, and fashions.  
And in stead of being togatus a golwed  
Citizen, yet not like one of the superiour  
ranch of Citizens, but one of the inferiour  
soft, being thus very neatly apparelled  
in a cloake, and stockings and shoes,  
sometimes Witt wold weare a Ruler  
by his side, and then bee was supposed to  
be a Carpenter, Wicklaver, or Plasterer,  
sometimes he wold have a hammer un-  
der his hirds, and then he was taken for  
a Smith or Upholsterer, or a Pewterer,  
or some other Hammet man, sometimes  
he woulde have a Parchment measure in  
his pocket, or some patterne to cut out by,  
and then bee went for a Taylo; , some-  
times he wold put on a graine wallcoate  
and sprinckle his face with meale, and  
then he was suppo'ed to bee a Miller, a  
Healeman, or a Baker: sometimes he  
woulde blacke his fingers with shooma-  
kers war, and weare a Shoomakers  
thimble on his finger, and then he was  
thought to bee a Shoomaker or a Cob-  
ler. Sometimes he woulde get on a stock,  
and

## Witts Tearme:

and then hee was a Porter. And sometimes hee would put on a Watermans Jacket, and then he was a Sculler. And to conclude Witt by the helpe of his friend the brazier would shifte & change himselfe into all shapes and habits, and so conuersing and keeping company with all sorts of people, hee could not chuse but have matter enough for his observation, whiche was that which hee deuised, for the end and scope of his intention was to observe and take notice of the fashions and carriages of the cittie, especially in the Termes time, for hee knew that the body politicke was then most full of humours, whereupon Witt being thus disguised in the habit of a Citizen, and having a Carpenters Ruler by his side, he went forth into the Cittie, to see whether the blind Fortune would conduct him, intending as I said in a merry manner to practise on the ignorance, and weaknesse of the people, and so walking practise through the Cittie as Diogenes did through Athens with Candle and lanthorne, hee changed at last to passe by the red lattice of an Alehouse, where it seemes the strong drinke began to work

### Witts Tearme.

in their braines, so that they were singing merry catches, and roaring like Bulles of Basan, so that Witt looking up, and perceiving it was the signe of the Anchor, hee thought to cast Ankor here a while. And so comming in hee found these were the Ale house quiristers, whose voices hee had heard, namely, two Carpenters, a stone cutter, a bricklayer and the host of the house. Whereupon Witt calling for a full pot o<sup>r</sup> double pot of Ale presently insinuated himselfe into their company, and having a ruler under his girdle, one of them asked him of what profession hee was: Witt answered that he was a diancitorum vel domum Fabricator, that is in b*ie*se, hee was a Carpenter: Whereupon the two other Carpenters told him that hee was the moze welcome, and likewise the stone-cutter, the bricklayer and the host, did all bid him welcome, and having dranke to him with some drunken complement, one of them who had got the hickocke would needs tell him a very serious stoy, but Witt put him out by drinking unto him, so that hee assone as hee had pledg'd him, was faine to goe sooth

## Witts Tearme.

so th and utter his minde in the yard, The humou  
where he had no audience, but a few old <sup>of a Drunk</sup>  
tubbes and other rubbigge which stood <sup>ard.</sup>  
there. But at last hee comes in againe,  
like a drunken Penitent, while sunne  
and drunkennesse did even enforce him  
to wepe for sunne, for his eyes were full  
of water, which he wiped with his hand-  
kercher, and then hee set himselfe fresh-  
ly to drynking and began a catch, while  
some of the rest ware their parts; so  
that Witt thought it a heilish harmony,  
for he could not relish such vulgar stuffe,  
and therefore hee busied himselfe with  
taking a pipe of Tobacco, which hee  
thought was a more gentle musike  
than their rude voyces. And while hee <sup>Witt medita</sup>  
was taking his Tobacco hee drew these <sup>tion on an</sup>  
meditations which hee kept in memory <sup>Alchouse.</sup>  
untill hee had opportunity to write them  
downe in his table-booke. His first  
meditation was, that these Alehouses  
were the Chappells of ease, and idlenes,  
whether those de media & infima plebe,  
that is, those of the midle and lowest  
ranche of common people doe frequent.  
That their mych heete, is divided into  
two soyles, either scotting, <sup>scotting,</sup> <sup>scotting,</sup>

### Witts Tearme.

jestts, or obscene bawdy jestts. That the host loves money without your company, but hee loves not your company without money. That singing is there musike, whereas they keepe no syme, so; when their heads are full of Crotchells, they will sitt up until twelve a clocke singing catches. That the drynking roomes are Cupids closets, where they conspire, and agree about midnight matches. That drunkenesse becomes a Carpenter or a Joyner better then a Gentleman, who shold not onely know vertue, but live vertuously, or else hee deserbes to be degraded of that title. That drinke is a strange disguise, so; it makes a man so blinde that he does not know himselfe, no; where he is, no; what he doth. That Alehouses shottis among the common people never wound the purse much, so; the shottis scatters among the whole company. That drunkards when they have least will, thinke themselue most wise. That it is no good place to chuse a friend, so; they will bee hindre in their drinke, and the next day bee ready to cut your throat. That they will sweare here like freeholders, that is as long as they

### Witts Tearme.

they are freeholders of the Alehouse. That they will talke nonsense ex tempore, and quarrell about any occasion, and so; one word they will give you a hundred words. That here is great puffing and blowing, especially, when the Tobacco pipes are lighted, and then their actions may bee divided into four sorte so:ts, Drinking, discoursesing, smoking, spitting, and their passions are divided into fourte moze, quarrelling, complementing, singing, and payng the reckoning, the last whereof, namely, the passion of payng the reckoning is the worst, soz it is accompanied alwaies with a Delerium or swimming of the head. That men commonly loose fourte things, and sometimes a fift, by frequenting Alehouses, viz. They lose their time, their money, their credit, and their sences, and I feare their soules. That it is a house that hath many Inmates, and yet the Statute takes no hold of them, soz they are but Tennants at will, so that when they have payed their rent, (which is too deare a rent for a drinking roome, they may leabe it to the host, who straight lets it out to the next company that comes,

### Witts Tearme.

comes, and thus severall reckonings doe pay the hosts rent, who might bee a Lord of a towne so; bee hath moze Tenants than the best of them, but his rent is not payd quarterly or yearely, but dayly and hourelly, and if a man be too long a Tenant to any of his rooms, and spend little, he will put him out by a Habeas corpus, and desire him to give place to some company that desires that room, when indeede bee desires to have his roome in stead of his company. In a word, an Alehouse is a place where muchtime, much mony, many words, much Tobacco, much paper, much drinke are spent, and cast awav. and in stead thereof there is nothing gotten, or lent, but losse of time, povertie and beggery, a profane custome of swearing, idle tobacco taking, and a head full of drinke. And that Carpenters are honest fellowes, which though they live by the square, the rule, and the compasse, yet they neither live within rule, square, or compasse. That they know how to fashion the Timber so; the fabrice of a building, and they cannot endure brickbuilding because it hath little timberwooke.

The descrip-  
tion of a Car-  
penter.

Witts Tearme.

wo:ke. That their children are Chippes  
of the old Blocke. That in sawing of  
Timber he that stands above is like the  
Client, & he that stands below is like the  
Lawyer, soz the dust falleth down to him.  
That Bricklayers are mortified men,  
though they are sometimes troubled with  
their stones before they can tell how to  
lay them. That their perpendicular line  
or plummet line, keepes their wo:ke e-  
ven and straight, and by the helpe of this  
weake line, they make strong wo:ke.  
That they are honest plain dealing men,  
and yet they have cunning in dawbing.  
That some times they climbe too high  
that they catch a fall, and so many tymes  
doe put their bo:st ions to the hazzard.  
That they may keepe a good fable at  
home, but when they are abroad their  
morter is served up to them in Trays.  
They place brickes in the wall, as Poets  
doe words in their verses, that is in a  
smooth and even manner. Their wo:ke  
is the Emblem of Hypocrisie, soz they  
can white over a mudd wall and make  
it seeme very faire outwardly, when  
underneath it is nothing but rotten  
lathes and loamie. That when the  
Toluer

The descrip-  
tion of a Brick-  
layer.

## Witts Tērmē.

The descrip-  
tion of an  
Hoast.

Tower of Babell was built, there was surely a great company of Bricklayers. That an Hoast is an under Landlord, or petty Landlord of some Alehouse. That his nose is ricer than the Rockes in China, and is full of carbuncles and redd Rabies, so that hee may goe to bed by the light of it, so if hee follow his Nose it will guid him to his Chamber. That he is every mans companion, but no mans freind. That his discourse is frothie as his drinke. That hee is Bacchus Standardbearer, and carreyes his culloures in his face, lastly he may be an honest man, but yet he must needes wincke at Drincke and drunkennesse, though hee take a nap for the tyme, or else hee will dve a Begger. Witt having stamed these meditationes in his braine, purposed afterward to collect them into some forme, and set them downe in writing, so that perceyving that the company was very farre spent in drinke, so that the two Carpenters sung very woddenly, and the Bricklayer layd up his minde there before them all; and the Stone cutter was cut in the legge, and the Host had got the foxes skinne over his head in stead of a

night

## Witt Tēarmē.

night-cap: When Witt I say percei-  
ved that they were all gone in drinke,  
then Witt was presently gone too, for Witt leaves  
hee stanke away, and as soone as Witt  
was gone, the Carpenters fell to quar-  
relling about their trades, & one of them  
pretended that he was more skilfull than  
the other, so that they fell to hot arguing  
and disputation about the making of a  
paire of Geometricall staynes; the stone-  
cutter who had got the Hickock endeavo-  
red to concilie them, wishing them to  
leave of that discourse, and the host  
thinking to have fetcht another Jugge  
of beare, fell over a Joyne steele, and after-  
ward he fell asleepe with the tappe in his  
hand, while all the drinke ranne about  
the seller, so as long as Witt is in com-  
pany men doe carry themselves with  
some discretion, but assoone as he leaves  
them, then divers sorte of follies are  
committed, and sundry mischeses doe  
ensue. But next morning Witt came  
to them againe, (for his custome is, that  
thoough he forsake his friends for a time  
yet hee will come againe) so I say Witt  
next morning came to them, and brought  
After folly is  
committed,  
Witt returns  
in the mor-  
ning, and  
brings Repen-  
tance with  
him.

Witts Tēarme.

with him one of his were companions  
called repentance, and they two so  
satte prevailed over these drunkeards  
by their perswasions, that at last they  
resolued to forsoake that detestable vice;  
And Witt upon that occasion made a  
song called, I will never bee drunke a-  
gaine, &c. And this was Witts first  
practise in the habit of a Citizen. His  
second practise was in another drinking  
house or Alehouse where hee lighted  
into the company of a Miller, a Tinker,  
a Cobler, a Doxter, a Butcher, and the  
Tapster of the house, who sate and dranke  
with them, and as one as Witt came  
in he bad him welcome, and because hee  
was alone the other ioyfull blades who  
were drinking hard, and smoaking their  
noses with Tobacco, desired him to sit  
downe, so if it pleased him they should be  
glad of his company, wherenpon Witt  
opening his cloake which before hee had  
cast over his shoulders. as one as the  
company saw that he had a leather apron  
besore him, and a hammet under his  
girdle, they supposed him to bee a ham-  
met man, and one asking him of what  
profession hee was, he answered that hee  
was

Witts Tearme.

patient fellowes that could beare any burthen. That albeit they were city Asses and beare the Luggage of the Cittie on their backes, yet they have understanding enough if you put them to triall. That they weare two Shirts when others doe scarcely weare one. That they may say as the Post said, superanda omnis fortuna ferendo est, that is, all misfortune may be overcome by sufferance and patient bearing of them. Lastly, a Porter is a Letterman, though hee know never a Letter, in company or out of company hee is a fellowe of good carriage. Also Wittie obserued, That a Butcher though hee kill and sell meate, yet hee is many times no great meate man. That his killing of meate is but a kinde of sacrificing to gluttony. That hee sells all his Calves heads, except it bee one which hee haipes for his owne use. That hee cuttes out his meate with great discretion, and bombaies it with triching-like subtesser to make it seeme faire and fat. Lastly, hee is a good fellow, and

Witts descri-  
tion of a  
Butcher.

Witts Tearme.

he loves Essex very well, because that shire sends up many fatt calves and hogges to London: But at last death knockes him downe with a stroke iust betwene the hornes, and so this bloody Nero endeth his raigne.

its descrip-  
tion of a Tap-  
ster.

Lastly, Witt noted that a Tapster was a frothy fellow, that was servile to every mans humour, and subiect to every mans call. That he is the Master Gunner in Bacchus his Leaguer, and gives fire to the Tobacco pipes. What Quid est persolvendum? or what is to pay? is a question that is often put unto him, which hee answers and resolves by a distillation, that partialiter, there is a penny bread, six pence drinke, and two pence Tobacco, &c. and totaliter that there is in all nine-pence to pay. In a word his Art is to bring in a totall reckoning, and then divide it into parts, or else to bring in the particulars, and then to reduce them to a totall. In a word a Tapster is an honest good fellow, and hence hee is called a Master, because hee  
dictes

Witts Tearme.

Wittes the tappe often , with pulling  
it out, and wringing it in, and at length  
he many times sets up soz himselfe, and  
becomes an Hoast. Witt obserued ma-  
ny other persons , and made and witt  
many other discriptions of them, soz  
when he had transformed himselfe into  
a new shape , hee would goe into fresh  
company, and converte and keepe com-  
pany with Taylo:rs, Bakers, Cookes,  
Smiths, Chandelers, Joyners, Osterers,  
Watermen and the like, the discriptions  
of whose Persons and humours doe fol-  
low in the next Chapter.



### *The third Chapter.*

How Witt in the habit of a Citizen  
kept company still with Taylers,  
Bakers, Cookes, Smiths, Chandlers,  
Joyners, Oylers, Watermen and the  
like, and made certaine descriptions  
of their persons and humours, which  
doe briefly follow.



Itt being still disguised in  
the habit of a Citizen,  
thought to perswade and goe  
forward still in the de-  
scribing and discovering  
the persons and humours  
of all sorte of people, and so going forth  
into the Cittie, it began to raine so  
violently, that hee was compelled to  
save himselfe from the iniury of the  
weather hee went into an Alehouse,  
where he found a messe of medley  
of boone companions, and good fel-  
lowes, who because it was a rainy day  
thought

Witts Tearme.

thought it better to wett themselves within, and kepe themselves dry with-  
out. The ioyfull lads that were thus  
tyed together in a true-lovers knot of  
good fellowship were these: namely, a  
Tayler, a Baker, a Cooke, a Smith, a  
Chandler, a Joyner, an Oster, and a  
Waterman. Witt being admitted in-  
to their company, ( soz there is no com-  
pany but will desire & admit of Witts  
company ) drew these discriptions of  
their Persons, and humours, viz. That  
a Tayler without any skill in Geometry  
takes the dimentions of your bodie.  
That his wife has authority to goc fine  
by her husbands coppie. That hee is  
never without two gase, the one is al-  
waies rosting, and yet is euer raw; the  
other is alwaies raw & is never rosted.  
That he loves new fashions as well as  
Amsterdam bethzen lobe factions.  
That an ill conscience is a hell, but his  
hell is under o; about his shoppord, where  
he casts all his stolen tennants, and so  
keepes hell out of his conscience. That  
hee and the Mercet doe make a gallant,  
but he spoyles them both, especially the

Witts descrip-  
tion of a T.  
ler.

Witts Tearme.

Tayler, who must bee glad to petition his worship for his dew. That a long bill is a shrewd weapon, and no man handles it better then a Tayler. That there are many fashions which have come up and gone downe since Adam made himselfe breeches of figge leaves. That wealth is a kynde of stiffering to the Tayler, and makes him thinke himselfe a fine fellow. That his discourse is either sustian or bumbast. That hee weares good linings in his breeches, for his wife is Churched oftner than any woman in the Parish. Lastly, when hee dies he windes up his bottom and so makes an end.

its descripti-  
on of a Baker

Also Wit noted that a Baker is a dry crostie fellow, because for the most part hee deales upon vantage. That hee is drunke with bread, for the taking in of halfe a dozen settis him going at any tyme. That he is sometimes enforc'd to look out of a wooden window. His bread is divided into thre sorte, according to the thre divisions of the people, his white bread is for the best sorte, his wheaten bread for the middle rancke, and his brown

## Witts Tearme.

browne bread so; the vulgar so. That a Capler loves a Baker, because he loves bread. That hee never gives any thing to the poore, though sometimes his bread is taken from him & giben to the poore. That a Bakers widow is a b;owne lasse, and b;ings a man both bread and flesh. In a word his bread is finer than himselfe, so; hee is but the b;anne of the world.

Besides Witt observed that a Cooke Witts description of a Cooke. was a greasie sweating profession, that does almost wast himselfe while his meat is roasting. That his chiefeſt ambition is to raise paste well, and season meat discretely. Hee makes great ſtoke of poxtige o; broth, which hee ſelles by halſepenngwo;ths, o; else you pay so; your broth in your meate. That if you anger him you shall finde him a hott halſe fellow, and the ſummer times melts his greaſe within him. That when his wife and he fall out, then all the ſati's in the fire.

He noted also that a Smith was one Witts description of a Smith. that had many heates, and yet ſooke no coldes. That Vulcans ſortune and his

### Witts Tearme.

his are on. That he is never entited of forgettie, though hee is alwaies forgong for though hee payne all his tailes, yet he kepes his vice. That hee loves the Iron age, because it is likely there were than many Smiths. Lastly, though he be a very smug fellow, yet his wife seldomes loves him.

Moreover, Witt noted that a Chandler was a light bained fellow that sold candles and other small commodities by retaile. That he is a wooden scholler, for he kepes his reckonings in wooden Books. That he cuts out pennyworths of cheare by the length of his nose, and makes the proverbe true, I will see your nose cheare first. That hee sells little quantities, and many times there are as little good qualities in his commodities. He should be a wise man, for he weighes every thing: And lastly, if he uses good weights he may be an honest man.

Witt also noted that a Joyner could not chuse but be a good companion by his profession, for all good fellowes are Joyners, and Joyners are good fellowes. That in all wood worke they are excellent, and doe make Bedsteads and Cupboards,

Witts descrip-  
on of a  
Chandler.

Witt descrip-  
on of a Joy-  
ner.

### Witts Tearme.

boords, and would kepe no table at all, if hee could sell off those hee has. That if you take him for a ioyne stole you doe him much wrong, for hee will sitten on it take any Inury. He is a nimble shaver, and hee deales most with deale wood, which being of a softlie nature hee can make an asse of it, and cutt it and carue it into any fasshion.

And besides Witt conceived that an Witts descripti-  
Ostler was a Rubber of Irrationall tion of an  
Animals or Creatures. That he speakes Ostler,  
notherne speach, and will chosen a souther-  
man with his faire speach. If you trust  
the Ostler to meate your horse, hee will  
enioyne him some pennance and kepe  
him fasting, that so hee may abate the  
pride of his flesh, though you desire to  
have him lustie. That when hee is a-  
broad hee will stay thre or fourte dayes  
drinking, and lie at rache and manger,  
and yet hee will get it againe out of the  
rache and manger. That on the roade  
hee will pull off your bootes with great  
dexterity, and having set him to his  
meate, hee cubbs him downe, and after-  
ward having made his bed, goes home.

### Witts Tearme.

ly to a woxle bedfellow, than the horse,  
namely, the old troth his wife. And  
thus an Tayler is a horse-man that  
does not serue in the warres, but serues  
horses.

Witts descrip-  
tion of a Wa-  
terman.

Lastly, Witt noted that a Water-  
man was one that lived by water, and  
yet hee drinkest the best beare hee can  
gett. His blew coate and cognisance  
agrees as well as a Pot of Ale and a  
Gowd. That hee cares not if London  
Bridge were quite demolisht, so; it hin-  
dres him. The Globe Playhouse on  
the banckeside, is like a bladder under  
one Arme, and Westminster is like a  
Bladder under the other Arme, so; if it  
were not so; these two hee would sincke.  
Lastly, hee would live on the water, but  
desires to die on the land.

Witt having thus drawne forth the  
descriptions of these severall persons,  
when hee perceived that the Tayler had  
swound up his bottom so long that now  
he could not take his cuppes in any mea-  
sure neither halfe ones nor whole ones,  
& that the Baker had tooke in so many  
halfe dozenes that now hit is so; to  
call

Witt Tearme.

call them up againe with vantage, when  
Witt perceived that they were all gone  
in drinh, than Witt was gone too: and so  
winding home to his lodging he drew  
these descriptions of the persons & humors  
which as they made him merry in wri-  
ting, so he hopes they will make you mer-  
ry in reading, for no man can shew any  
discretion or Witt in disliking  
that which was written  
By Witt.

The



The Readers are Witts Clients, and if  
he discerne,  
That yott kinde Readers doe like of his  
Tearme :  
And that his Hillarie Tearme doe cheere  
your heart,  
You may expect from Witt a second  
part.



